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HISTORY

OF THE

Shattsbury Baptist Association,

FROM 1781 TO 1853;

WITH SOME ACCOUNT OF THE ASSOCIATIONS FORMED
FROM IT, AND A TABULAR VIEW OF THEIR ANNUAL MEETINGS:

TO WHICH IS ADDED

AN APPENDIX,

EMBRACING SKETCHES OF THE MOST RECENT CHURCHES IN THE BODY, WITH
BIOGRAPHIC SKETCHES OF SOME OF THE OLDER MINISTERS, AND THE STA-
TISTICS OF MOST OF THE CHURCHES EVER IN THE ASSOCIATION,
AND THEIR DIRECT BRANCHES, TO THE PRESENT TIME.

COMPILED AT THE REQUEST OF THE ASSOCIATION,

BY STEPHEN WRIGHT.

TROY, N. Y.:

A. G. JOHNSON, STEAM PRESS PRINTER, CANNON PLACE.

1853.

1875

Journal of the Board of Directors

of the

1875

of the

1875

of the

P R E F A C E .

THE Divine proverb says, 'Of making many books there is no end.' It is customary, therefore, in presenting a *new* book, to preface it with an apology for its intrusion upon the public attention, or some account of the circumstances that originated it. The compiler of this work would give the following account of its origin, and of his connection with it, as his apology for multiplying the number of books with which the world is filled.

A little over twenty-five years ago, an effort was made to gather the materials and compile an account of the *origin* and progress of the Shaftsbury Baptist Association. The first record of this effort is in the following words, in the minutes of the year 1825.—“*Resolved*, That Elders Hull, Mattison, and Mallery, be a committee to collect all the information possible respecting the origin and progress of this association, and report at the next session.” This commission continued from year to year, with the addition of several names to fill vacancies,—such as Tinkham, Hubbell and Keach,—until 1832, when, at their own request, the committee were discharged, having accomplished nothing, as we suppose, worthy of publication. It is to be regretted however, that the venerable Hull, who, at that time could have furnished a good account of its rise and progress for more than fifty years, mostly from personal knowledge, declined a service which would have greatly aided this present effort. But the failure of that commission suffered many facts to pass into oblivion, that would have been invaluable to the object of this work.

At the *sixty-eighth* session of the Association in 1848, with the Baptist Church in Manchester, Vt., the subject was moved again, and a committee raised to secure the accomplishment of this much desired work. Of this commission, Elder Justin A. Smith, then pastor of the second Baptist Church in Bennington, and Hon. Nathan H. Bottom long a member of the centre Shaftsbury church, were active members. They labored to secure a file of the minutes of the Association, and other necessary matter for the work. But in the summer of 1849, Elder Smith removed from the bounds of the association, leaving the work in the hands of his associate, Judge Bottom. At the *seventieth* session of the Body held with the first Baptist church in Bennington, the following action is recorded in the minutes: “*Voted*, That Brethren I. Mattison, N. H. Bottom and S. Wright be a committee

to prepare a History of this association as far as possible, to present at our next annual session."—(Min. of 1850, page 4.) Thus was the compiler, then about settling as pastor of the Manchester Baptist Church, connected with this work as he supposed, only to fill the compliment of three, usual in such committees. But Elder Mattison, for reasons he counted sufficient, declined all action in the case. And before any thing definite had been accomplished, the year had almost rolled us round to the next anniversary of the body. The engagements of the other member of the commission were such that he could do little towards the accomplishment of the labor expected. He therefore urgently requested its junior member to take the materials, and prepare a report for the committee to present to the Association to meet the first of June in North Bennington. With a deep sense of his inadequacy for the task, the compiler of this work thus undertook the labor which he had supposed his seniors would have done; and from their intimate acquaintance with the affairs of the body for many years,—have done so much better than he could possibly hope to perform it.

But in looking over the materials collected, a great deficiency was discovered. The file of minutes was very imperfect, lacking several of the earlier copies, especially for the first 15 or 20 years, and some still later; and what could be done, or how to begin,—without the foundation for the work which these earlier records only could supply, was the embarrassing question in his mind. Things remained at this pass till a few days before the Association was to meet, when, very providentially, most of the minutes that were wanting came to his knowledge, among the records of the Bottskill church in Greenwich, Washington Co. N. Y.

And here the compiler would suggest that the clerk of every church, as well as of every association, be authorized by a standing rule of the body he serves, to file among his records one copy at least of the annual minutes of the association to which he belongs, for future reference and use. It would be a very *easy* duty, if done at once, when the minutes come first to hand, and might be of invaluable service to the church and the interests of religion in after years.

Stimulated anew to his work, by this acquisition,* the compiler prepared a brief report, sketching in a cursory manner the rise and progress of the Association from the first, with some allusion to revivals and ministers, who lived yet in the memory of some of the present Fathers and Mothers of the Body. It was expected that the revision and printing of this Report in the minutes of the current year, would fulfil the duties of the committee and release them from

* The minutes attained in this manner, were for the years 1786, probably the first ever printed, 1788, 89, 1791, 93, 94, 96, 97, and 98, nearly every one of which were wanting before. With a subsequent addition of the minutes for the years 1801 and 1804, our file is perfect from 1786 save for the years 1787, 1790 and 92. These have never yet been found, after the most diligent search in the oldest Baptist families. And yet *they may be extant*, and should be added to our file if possible, and all be preserved.

further labor. But the reading of the report awakened a desire for more labor to be done, as the following action, recorded upon page *sixth* of the minutes of 1851 will show:

"*Resolved*, That we request the Committee on History to cause to be published one thousand or more copies of the History of this Association; and that we will indemnify said committee against arrearages, if any, which may accrue from its publication. The loss to be apportioned among the several churches of the association according to the number of members in each."

The above action, with other expressions of encouragement from his brethren, assured the compiler that he should not be left to labor unsustained in the arduous work. And as advisory help, Elders D. Tinkham of White Creek, Wm. Arthur, then of Hoosick, and Elon Galusha, formerly of Shaftsbury, though now of Lockport, in western New York, (who was present at this meeting,) were associated with the committee. Under such auspices were this commission charged to *make a book* which should tell of the deeds of Jehovah among the churches of the Old Shaftsbury Association.

And yet from various circumstances the chief labor fell upon the junior member. But still materials quite necessary to the correct illustration of the work were wanting, and efforts were made for months, to secure them, almost entirely without success, only as by personal application they were collected.

Amidst the cares of an active pastorate, at Manchester and Whiting, Vt., to which latter place the compiler removed in the spring of 1852,—has the work advanced toward completion during the past two years. The double labor of compiling this work, and performing the duties of a pastor, though in a small church, had become onerous, and hence the compiler felt that he must do the *one* thing, or the *other*. Either publish and circulate the work, and thus make it pay for itself, or else lay it aside as a valueless mass of manuscript that would not pay for the printing, and give his time and energies more directly to other duties. The latter, on various accounts, would have been more desirable to him personally; but an expectation had been awakened that the work was forthcoming; much labor had already been done that would thus be lost; and the difficulty of ever rescuing from oblivion many important facts connected with the rise and progress of this venerable association and its ministers, would be increased;—hence a moral obligation seemed to be laid upon him to go forward in the work.

Besides making the matter of his duty a subject of frequent and fervent prayer to God, the compiler in April last spent some time in traversing portions of the territory of the Association, to consult with brethren, and secure greater accuracy in regard to some facts and events connected with the work. From the assurances given every where in favor of its publication, by ministering and other brethren, to whom he exhibited the work in manuscript, he felt that Providence called him to go forward and fulfil as speedily as possible the commission of his brethren, by publishing and circulating the book.

The work has grown to a much larger volume than the little hand book of facts and incidents first talked of. But in no other way could he do reasonable justice to the THEME given him, nor dispose of the materials that had accumulated upon his hands. The character of these materials was such, and the territory for the circulation of the work so extended, that it was thought best to give wider scope to the design of the book.

FIRST we give the annals of the Association from year to year, divided for greater convenience to the reader, into chapters of *ten* years each. This makes *seven* chapters, and with an additional chapter, briefly rehearsing the rise and progress of the adjacent associations that have been formed mostly, or in considerable part from this mother of associations, forms the body of the work.

Interspersed among these chapters may be found some of the older circular and corresponding letters, which will be read with interest we trust by many who have *known* personally, or heard pronounced the *names* of a Barber, Blood, Covell, Cornell, Hubbell, Hull, Kendrick, Lee, Leland, Peck, Powers, Warren, Webb, Werden and Witherell; whose voices will echo from these pages, and stir anew the souls of many who shall read them. It may be thus said emphatically of each of these worthies of a former age, "He being dead yet speaketh." In the body of the work will be found also some accounts of revivals, from the pens of those fathers who labored in them. But being men of more *practical labor* than *literary leisure*, they wrote but few accounts at length, of those deeds of grace wrought by the hand of God in their day, only garnering up in the pages of their *printed minutes* from year to year, the simple statistical facts which record the *results* of their labor. Once in *ten* years, it will be seen, we give the statistics of the whole association just as published in the annual minutes. The design of the body of the work is to give a condensed view of the matter to be found in the whole series of the minutes for a period of more than seventy years. A tabular view of all the annual meetings of the several associations will interest many who shall look them over, as well as the statistics in the appendix, we doubt not. In the body of the work will be found obituary notices of a *few* of the ministers who died while members of the association, and of whom enough authentic information could hardly be gathered to constitute a *sketch*, such as we give of others in the appendix.

AN APPENDIX has been prepared with much care and labor, that will garner up many interesting facts, incidents and reminiscences, that might otherwise have perished from the knowledge of this generation.

The Appendix is divided into *three sections*, each embracing a distinct class of matter. Section *first* gives brief historic sketches of the *seven churches* that were members of the association when this work was first undertaken, prepared carefully from authentic sources; and closing up with a tabular view of *all the churches* that have ever been connected with this body, and the length of such connection.

Section *second*, embraces Biographical sketches of *twenty-one* of the aged ministers, two of them still living, who have acted a conspicuous part in the business of the body, or attained to great age and usefulness in their day. This section also closes with a tabular view of the names of *all the ordained ministers* that ever were connected with the churches in the association, and the time of their connection.

Section *third* embodies a *series* of Tables, extending through many of the closing pages of the work, that give a statistical view of most of the churches that have ever been connected with the Association, and the branch churches that have sprung from the Shaftsbury stock. In these church Tables the reader may see the succession of Pastors, with the statistical condition of each church from year to year on a single page or two before his eye, so far as we have been able to obtain the files of minutes. For want of room, we have left out of this section the names of a few churches that were in the body but a few years, and whose location is so far distant, that we cannot hope to profit them by the circulation of the work among them. And in one or two cases we have given the statistics of a church never actually connected with the body, because it lay directly in our way, or as in the case of the Salem Baptist church, because its Pastor was an active minister in the Association. We trust this feature of the work will give satisfaction.

The statistics of some of the churches, it will be seen are defective, but it is enough to say, we follow the printed minutes, unless there is some obvious error, easy of correction. In regard to the monies credited to each in these tables, from year to year, we would simply remark that it was difficult sometimes to determine to what church, some individual contributors belonged, whose names are printed.—When the Association met with a given church, the public collections taken for all purposes at that session, are credited to that church. Often a church made no report of monies to the association, when they gave liberally for different objects. The highest attainable accuracy is secured, we trust.

It is hoped the *various matter* contained in this book, as well as the *order of its arrangement*, will commend it to the favorable regard of a generous public, and not only gratify a laudable desire to know what were the labors and success of our ancestors in this region, but extend the circulation of the work so far as to pay the cost of its publication.

The compiler knows of no similar work now extant. The re-printing of the minutes of the Philadelphia Association in 1850 for the first 100 years of its existence, by the American Baptist Publication Society in Philadelphia, edited by Rev. A. D. Gillette, was a worthy act, and deserves the patronage of our denomination. But this is a simple *re-print*. And in the same year, the Cayuga Baptist Association in central New York published a history of their affairs for the first fifty years of their existence in a 12 mo. volume of 214 pages, that is a valuable contribution also to our Baptist historical literature. It gives the annals of the body briefly, as we have done, and extracts of circular and church letters, in some instances; that

are valuable, with historic sketches of the various churches in the body in 1850, with Tables of churches and ministers, quite useful doubtless to those living on their own territory. But the compiler of this work flatters himself, that the arrangement of the Tables in this volume is so convenient as to present a larger amount of statistical matter than usual in so small a space.

The work does not claim to be perfect. Of faults, doubtless, like all human efforts, it will be found to have its share. Some errors of the press have escaped the vigilance of the proof-reading; but they are so unimportant as to need no special correction. In one instance on page 60, the southern Associations are said to have sent **MINISTERS**, instead of *minutes* to this body in correspondence. But these minor errors, every candid reader will either correct at sight, or overlook as of small moment.

But of *facts*, we trust the work will be found full. And *facts* too, that will interest and profit. The *circular* and other letters will be as voices from the dead, speaking among us, from the graves of the long-departed, but noble ancestors of many now on the stage of action. The statistics of the churches published every *tenth* year will revive the memory of the many worthies, who were "the messengers of the churches and the glory of Christ;" while these pages will tell of large accessions, in some of those "years of the right hand of the Most High," to many of the churches.

In regard to the Biographical sketches, it may be proper to say the compiler has done what he could with limited information, to fill this department of the work. His acknowledgements are due to various brethren and friends for their kind aid and counsel towards the completion of the task laid upon him. To Hon. N. H. Bottom, his associate on the committee, are his special acknowledgements due, both for counsel and for a timely contribution of pecuniary aid, while he was disabled by *great* physical weakness from taking any active part in completing the work. May his valuable life be spared for *many* years, to enjoy and serve in the cause of Christ.

In conclusion, the compiler hopes for the indulgence of his readers, towards the imperfections of this effort to serve his generation by the use of his pen. May he not hope that however defective it may be, through the blessing of God upon its circulation, the labor of its compilation, will not have been in vain in the Lord. For this let every devout reader pray.

TROY, N. Y., July, 1853.

S. W.

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HISTORY

OF THE

SHAFTSBURY BAPTIST ASSOCIATION.

CHAPTER I.

Origin and progress for the first ten years of its existence, or from 1781 to 1791.

THE SHAFTSBURY BAPTIST ASSOCIATION, whose *annals* we propose to sketch, was organized in the year 1780, and held its first anniversary on the 12th day of June, 1781, in Shaftsbury, the town which gave it a name. Although *one* of the older of the *great sisterhood* of Baptist Associations in the United States, she is not the oldest.

The *first* Baptist Association ever formed in America was commenced September 27th, 1707, in the city of *Philadelphia*, and State of Pennsylvania, and hence called the PHILADELPHIA BAPTIST ASSOCIATION. It is therefore now nearly 146 years old, and senior to the Shaftsbury by about 74 years. This Association embraced all our churches throughout an extensive territory for a long time; extending from the town of Northeast, in Dutchess County, New

York, and Horseneck, in Greenwich, Conn., through the states of New York, New Jersey, Pennsylvania and Delaware, into Virginia; or some 400 miles from the Northeast to the Southwest extreme of its territorial limits; and spreading inland from the coast as far to the west as the settlements reached. This has ever been a large and effective body, wielding an extensive influence in its own region, and throughout the whole land.

Further south arose, in 1751, the CHARLESTON ASSOCIATION, in South Carolina; in 1758, the SANDY CREEK, in North Carolina; and in 1766, the STRAWBERRY and KETOCKTON Associations, in Virginia. These are the oldest of the Southern Baptist Associations. In the New England States the *first* Baptist Association organized was the WARREN, formed in the year 1767, September 8th, in the town which gave it a name, in the Roger Williams State. This body, for a long time, embraced the Baptist churches in Eastern Rhode Island and Eastern Massachusetts; and, although it has set off, from time to time, some six or seven associations from its original territory, it is still a strong body of nearly 40 churches, and 6,000 members, all located in the State of Rhode Island. In 1772 the STONINGTON Association was organized, embracing, at first, the churches of Western Rhode Island and Eastern Connecticut, called the Stonington Union since 1817.

The next regular Baptist Association formed in the New England States, was this, our own SHAFTSBURY ASSOCIATION, organized in the town of *Shaftsbury*, near the southwest corner of the State of Vermont, and upon the borders of Massachusetts on the south, with New York on the west. Although *formed* in the State of Vermont, and the oldest Baptist Association in that State, its territory was, for a long time, less in that, than in the State of Massachusetts or New York. The churches of this body, for many years from its origin, were scattered over a wide domain, embracing parts of Bennington, Rutland and Windham counties, in Vt.; the churches of Berkshire, and portions of Franklin and Hampshire counties, Mass.; and most of those in Rensselaer, Columbia, and Saratoga; with some from Washington, Albany, Schenectady and Fulton; while even from distant Herkimer, Warren, Dutchess and Delaware counties, in the State

of New York, the sons of God gathered around this standard, erected here in the wilderness, as a rallying point for the churches of Christ, in these inland regions. In what are now *seventeen* counties, in *three* several states, were the churches located, that have been members of this venerable body. And even more; for there were *five* churches in Upper Canada, from beyond the roaring waters of Niagara, that held a connection for several years with this association.

From the fact that she yet exists without change of name after the revolutions of more than seventy years, the mother of a number of vigorous daughters well settled around her; and from the very honorable part she has borne in the religious enterprizes of the age, especially in furnishing *ministers, members* and *means* for the establishment and growth of very many churches in Central and Western New York, and even in the more distant states of the mighty West;—from these and other considerations, a sketch of her history cannot fail of interesting and profiting, also, many brethren and friends, both on the original territory and scattered widely over the breadth of our land.

While this association is seventy-two years old, no one of all the forty-five kindred bodies in the Empire State can count more than about sixty-two years; the NEW YORK BAPTIST ASSOCIATION being the oldest of them, having been formed in 1791; and of the rest, only the OTSEGO, formed in 1795, the RENNELAERVILLE, formed in 1796, and the CAYUGA, formed in 1801, being over fifty years old, in the whole state. And in the State of Vermont, but four other associations exceed *fifty years* of age:—the WOODSTOCK, formed in 1783, in the town that gave it a name; the VERMONT, formed in Elder Joseph Cornell's barn, in Manchester, in 1785; the WINDHAM COUNTY, in the southeast part of the state, formed in 1793; and the FAIRFIELD, formed in 1796, now blended with the Onion River into the Lamoile Association, in the northwest section of the state.

The territory of the Shaftsbury Association, being inland, was not settled as early as other parts of our country nearer the sea. The dangers of border life, in this region, held back the tide of emigration from setting up so far, while the French and their Indian allies retained possession of the Canadas, and so often ranged through the territory now oc-

cupied by most of the State of Vermont, and the northern portion of New York. But after the conquest of Canada, and before the revolutionary struggle had commenced, settlements were made and churches were organized in Berkshire Co., Mass.; in Bennington Co., Vt.; and in what is now Washington, Rensselaer, Columbia and Saratoga counties, New York. The first Baptist Church organized in Vermont, was the *first Shaftsbury*, called the *West Church* for many years, and which was constituted in 1768. So far as we can learn, this was the *first* church of the Baptist faith and order in all that region between the Green Mountains and the Hudson River. The *second*, or *East Church*, in Shaftsbury, was organized from this, June 29th, 1780, as its records still extant certify. *This* was in the northeast part of the town, and the *first* in the southwest portion. It was with this oldest church that the association was formed, and held a number of its earlier meetings. Some other churches in this region bear an earlier date than the association. The 1st Cheshire, Mass., dates back to the year 1770, or thereabout; Bottskill, in Greenwich, Washington Co., N. Y., to 1774; the White Creek, once called Cambridge, in the same county, to 1779; the Manchester, Vt., to 1781; and the Stillwater, Saratoga Co., N. Y., to 1780, although some date this back to 1762, which would make it the oldest Baptist Church in all the region. Benedict says: "there was a church formed near the place where General Burgoyne was taken, over forty years ago, (in 1812,) which was broken up and scattered by the devastations of the war."* This would run back its origin to about the same date with the 1st Cheshire and Bottskill churches, in 1770 to 1772. But the present 1st Stillwater church, which was gathered by the labors of Elders Lemuel Powers and Beriah Kelly, in two bands at first, which united into one in 1790, cannot date its organization back of the year 1780, we presume. And if the claim of the Stillwater church to the earliest date should be allowed, upon the authority of Benedict, that of the White Creek church should also be counted good for an existence as early as 1772. For the historian says: "In Cambridge a church was planted in 1772, by Elder William Wait, from Rhode Island. It was at first called White's Creek; is situated near

* Vol. 1, p. 553.

the line of Vermont, and within half a mile of Elder Wait's house, the Bennington battle terminated. The night before the battle some of his church went over to the enemy where they were obliged to fight, and during the bloody conflict the heavens and the earth witnessed the shocking spectacle of brethren, who, but a few days before had set together at the table of the Lord, arraigned in direful hostility against each other amidst the clangor of arms and the rage of battle. Brother fighting against brother! Such are the horrors and unnatural effects of war! "*O! tell it not in Gath! publish it not in the streets of Ashkelon!!*" This melancholy affair threw the church into confusion, and entirely broke it up. The next year Mr. Wait collected *three* members beside himself, and began anew; a revival soon commenced, so that in 1780 the number amounted to 140.* The records of the present organization only commence with this latter period, in 1779.

These early formed churches, then, composed the first constituency of this association, with others that arose about the same period in the region of its organization. We cannot find the records of the body for the first *five* years of its existence, only as the times and places of its sessions are given for each year upon the title page of the minutes for the year 1786, from which we infer that they had not printed their minutes till this latter year. But from Benedict we learn that the constituent churches were as follows: "*East and West Shaftsbury; 1st Cheshire, then called New Providence; one in Stillwater; and one in White Creek.* The principal ministers were Peter Worden, Wm. Wait, Lemuel Powers and Joseph Cornell; and Lemuel Powers was ordained at this first meeting of the association."†

Although we have no printed minutes for several years, it appears by the records of the White Creek Baptist Church that the association met at Stephentown, June 12, 1782, and was composed of eight churches. And from the records of the same church, it appears that the association in 1784 discarded all right or prerogative over the discipline of the several churches, either to entertain complaints against individual brethren, or churches; and for that reason said church with its pastor, Elder Wait, withdrew from the body, till, in the year 1799, a new pastor led them back to

* Benedict, vol. 1, p. 551.

† Benedict, vol. 1, p. 335.

their duty to the association. It is much to be regretted that no further particulars of these earlier years of associational travel, can be obtained ; but the records of subsequent years show, that their course was *onward* in the name of the Lord “from conquering to conquer.”

The earliest copy of annual minutes yet found, as stated before, bears the date of 1786, and we give its title page, and the table of statistics, exhibiting the condition of the churches at that time. It is an imperfect copy, only containing the *first* and the *last* leaf of an eight page pamphlet, and not more than three lines on the last leaf.

The following is a true copy of its title page now seventy-two years old :

“THE
“SHAFTSBURY
“BAPTIST ASSOCIATION,
“Was begun and held at *Shaftsbury*, on June 11, 1781,
and continued yearly as follows :
“June 12, 1782, at *Steventown* ;
“June 11, 1783, at *Steventown* ;
“June 9, 1784, at *Shaftsbury* ;
“June 8, 1785, at *Steventown* ;

“MINUTES
“OF THE
“SHAFTSBURY ASSOCIATION,
“At their annual Convention, held at Elder *Warden's*
Meeting-House, in *Adams*, 1786.

“Wednesday, June 14, 1786.

“1. At ten o'clock A. M., Elder Justice Hull, according to appointment, preached the introductory sermon, from

Psalm 107:8. "O that men would praise the Lord for his goodness and his wonderful works to the children of men." After which, Elder Powers opened the association by prayer.

"2. Chose a Moderator and Clerk.

"3. Letters were read from the respective churches, and the following account was taken of the members added, dismissed, excluded, or who have died the last year, and of the present number in each church.

"N. B. No accounts were received from the churches distinguished by this mark, †. Ministers in small-caps.

CHURCHES	MINISTERS & MESSENGERS.	ADDED	DISM'D	EXCL'D	DIED	TOTAL
<i>Pittsfield, Mass.,</i>	VALENTINE RATHBUN, Daniel Rathbun,	7	1		1	24
<i>Steventown, N. Y., †</i>						39
<i>Stillwater, N. Y.,</i>	LEMUEL POWERS, J. An- dross, David Irish.	1				46
<i>West Shaftsbury, †</i>						45
<i>East Shaftsbury, †</i>						34
<i>Wallingford, Vt., †</i>						44
<i>Adams, Mass., or 1st Cheshire,</i>	PETER WARDEN, Jonathan Richardson, Stephen Car- penter.	4	2	2	4	117
<i>New Bethlehem, N. Y.,</i>	Jacob Harrington.					17
<i>Sandisfield, Mass., †</i>						50
<i>Washington, Mass.,</i>	JOHN NICHOLS, Samuel Whelpley, Thomas Whelp- ley.	51		2		114
<i>Battenkill, N. Y., †</i>						74
<i>Chesterfield, Mass., †</i>						33
<i>Little Hoosick, N. Y.,</i>	JUSTICE HULL, Joseph Boles, Elisha Berry.	1	1			43
<i>Halifax, Vt.,</i>	David Bell, Elisha War- den.					19
<i>2 Hancock, Mass.,</i>	John Hammond.					16
15 Churches.	5 Ordained Ministers.	64	4	4	5	715

N. B. These Minutes were "printed by Charles R. Webster, No. 36 (North side of) State street, near the English Church, ALBANY, M.DCC.LXXXVI."

Thus in six years had this beginning increased from *five* to *fifteen* churches, with a proportionate growth in members ; and during the last year, 64 had been added to the churches. The only *revival* reported, was in the *Washington Church*, in Mass., to which the large number of 51 had been united under the care of Elder John Nichols, who continued their pastor till 1795.

1787.

During the year thus represented in the progress of the association there must have been some advance, though the minutes of this year have not been found. But from the record of the following year we infer that some were added to the churches.

1788.

The association met this year with the First Church in Shaftsbury, June 4th, or the first Wednesday in the month, as it has continued to do ever since, now about 65 years. The session commenced at 2 o'clock P. M. with an introductory discourse from Rom. 8 : 17,—“ And if children then heirs ; heirs of God, &c.,” by Elder NICOLAS COX, a visiting brother from the Philadelphia Association. Elder CALLEB BLOOD was chosen Moderator, and brother David Rathbun, Clerk. Neither of these names appear to have been delegates from any of the churches, though Elder Blood was a messenger from Warren Association.

The statistics for the year give the names of 16 churches, though not all represented ; 11 ministers, with an aggregate of 803 members reported, of whom 71 had been added during the year. The churches most highly favored by additions were the Bottskill, 20 added ; Berlin, or Little Hoo-sick, 16 ; and the Halifax, Vt., under the care of Elder OBED WARREN, 15. One church, the *Hillsdale*, (since called West Hillsdale,) under the pastoral care of Elder STEPHEN GANO for several years, united with the body at this session with a membership of 32. Messengers were received and sent to several sister associations, as has been the usual custom since.

From the STONINGTON, Conn., none.	Sent there	D. Rathbun and R. Kenyon.
“ “ WARREN, Elders N. Green, C. Blood, J. Beals.	“ “	Elders P. Warden, C. Blood, L. Powers, J. Morse and C. Warren.
“ “ WOODSTOCK, Vt, Dea. Joseph Call.	“ “	Elders Powers and Warren.
“ “ VERMONT, Elders J. Cornell, H. Eastman.	“ “	Elder J. Hull, Breth'n J. Bates, J. Andrews.
“ “ PHILADELPHIA, Pa., Elder Stephen Gano.	“ “	Eld. S. Gano, Bro. David Irish.

There came good news from the latter body, and some other associations further south. To the Philadelphia Association there had been added during the two years 1786 and '87, about 750 by baptism, and 50 by letter. And to the Baptist churches in Virginia about 1200 had been added by baptism in two years. (See the Minutes of the Philadelphia Association, re-printed, p. 227.)

These fraternal exchanges by messengers between different associations, often embraced a letter of correspondence, as it was called, addressed, in the most affectionate terms by one association to all the rest with whom they affiliated. Sometimes, in the earlier years, it was a manuscript, prepared by some minister or another, to be sent to each of the associations, to be there read in open session. The reading of these various epistles of fraternal kindness, from kindred bodies, formed a very interesting portion of the exercises of the occasion. And often, remarks from visiting brethren, respecting the condition of the churches, and the state of religion in their various sections, enhanced the value of these solemn, yet joyful feasts in Zion. The custom finally prevailed, in after years, of inserting in the minutes, following the circular letter to the churches of their own body, a brief but affectionate epistle, addressed to all the sister associations in their circle of correspondence.

Elders L. Powers, S. Gano, and J. Beals, were charged with the duty of preparing this letter to the associations, which was *approved*, but not printed in the minutes of business for the year,

The Wallingford Baptist Church, in Vt., some forty miles to the north of Shaftsbury, was dismissed to the Vermont Association, where it could be more conveniently accommodated. And inasmuch as several churches had become remiss in reporting their state to the association, letters of inquiry were ordered written to the Pittsfield, Stephentown, Chesterfield and White Creek Churches.

The following item from the minutes of this year (pages 6, 7,) may be useful in exhibiting the specific doctrinal views of the ministers and churches of that age; "Whereas, the intention of this association, in the first and third queries in the minutes of the last session, was not fully understood by our brethren at a distance: therefore *voted*, that it is expedient to communicate our ideas in the following manner:

"1. Whether all men, or any part of them, are actually discharged from the condemnation of the law, by the atonement of Christ, without the special application of that atonement by the Holy Spirit?

"Answer: in the negative.

"2. Whether the benefits of the great atonement, as they respect the eternal salvation of man, are applied to any except the elect?

"Answered in the negative." And so the body adjourned.

1789.

The Association met this year according to appointment with Elder Gano's Church, at West Hillsdale, N. Y., and at 2 o'clock P. M. Elder P. WERDEN preached the opening sermon from 2 Tim. 2:15, "Study to show thyself approved unto God, &c." Elder SAMUEL WALDO, of Pawlingstown, in Dutchess Co., was chosen Moderator, and Elder HULL, Clerk. The state of the churches was encouraging, several having enjoyed revivals during the year.

The statistics of the body were as follows: churches, 17; with 10 ordained ministers; 174 had been added to the reported churches; 16 dismissed; 16 excluded; 5 died; and a total of 1,118 members was found in the body. The following *five* churches united this session with the body: *Shaftsbury Centre*, (called the 4th Church at that time and for many years;) *2nd Lanesboro*, (afterwards the 3d Che-

shire;) the *New Britain*, (since the 1st Canaan,) in N. Y.; the *Great Nine Partners*, and *Pawlingstown*.

But with these additions there was a diminution of four churches dropped from the minutes of former years, leaving as recorded before, but 17 churches in the body.

The spirit of revival had blessed four or five of the churches. To the Hillsdale church 25 had been added; to the Little Hoosick 14; to the Stillwater, under the care of Elder L. Powers, 33; to the Sandisfield, Elder J. Morse, 9; while to Elder Werden's church, in Adams, or 1st Cheshire, the large accession of 81 had been made, increasing his flock to 168, the largest church, by more than forty, in the whole body. This was the great revival of the year, doubling the members in this particular church.

Messengers were received, and others appointed to various corresponding bodies; and Elders GANO and POWERS were fellowshipped to travel somewhat at large, and after attending the Philadelphia Association, "to proceed to Virginia, and there acquaint themselves (as time and opportunity may serve) with the order and standing of the several associations in those parts, who have solicited our fellowship, when the door thereunto may open." And as was the custom in those days, supplies were provided for their churches, in part, while they were absent, as well as for other destitute churches, by one minister and another, leaving his own people a Sabbath at a time, with their willing consent, to labor for the comfort and edification of sister churches, thus left without a pastor. This was the early form of Home Mission effort, to plant new churches and strengthen the feeble ones scattered in the then wilderness of our wide domain.

The following items of business on the 7th page of the Minutes may deserve a record here:

"13. Having received no returns, for a long time, from the churches in Chesterfield, 2nd Hancock and Stephentown; therefore, *voted*, to drop them from our minutes."

"14. Appointed brethren C. Blood and Ebenezer Willoughby, to draw a plan of the *power*, and point out the *limits*, as well as the *rules*, to be attended to by an association, and make return thereof at our next annual meeting.

"15. Our next association will be held in Elder Wer-

den's Meeting House, Adams, (or 1st *Cheshire*,) on the first Wednesday in June next. Introductory sermon by Elder Samuel Waldo, and in case of failure, by Elder Lemuel Powers."

Whether there had been a constitution and rules of order in the body, does not appear to us; probably no written or printed one, but only such acknowledged principles of order as the brethren practiced in their several churches. Parliamentary rules were of little use among those whose chief object in assembling together was to worship God, and report the state of religion in their several churches. And if this appointment in the item, marked 14, resulted in the production of a regular constitution and set of by-laws, they have failed of coming to us, for the minutes of the next anniversary are not extant among us. It is most likely that they were only some leading principles, issued as the circular to the churches.

And because that document is lost to us, from the pen and mind of the venerable *Blood*, it may be interesting to the present generation to read the brief circular of this current year, from his pen, on the kindred subject of the *power* of churches in the government of their own members—a *subject*, which, if not too little *understood* at present, is far too much *neglected* in most of our churches.

“CIRCULAR LETTER, (1789.)

“DEARLY BELOVED:

“Although it has not been our usual custom to address you by a circular letter, yet we wish you to suffer a word of advice in this trying day; and as we are determined to stand aloof from the idea of claiming—much more exercising—any power that may in the least interfere with the independency or government of the several churches by us represented; yet it appears to us that there is no one thing of greater importance—to the good of Zion in this world—than a proper exercise of that *power*, which, by our exalted Redeemer, is given to each individual church over its own members. The power which a Gospel Church has over its members, is not to be exercised according to any plan, form, or custom, of any that wear the name of christian, any further than they perfectly agree with the direction given by the great Head of churches in his written word, which says,

“See that thou make all things according to the pattern shewed to thee in the mount;” Heb. 8: 5. All *church power* exercised contrary to this rule is mere usurpation, and has not the power of Christ in it.

“The design of Gospel Discipline is, to purge the church from iniquity, and not to gratify our prejudice and hard feelings one toward another. In its *nature* it is calculated to *succor the tempted*, to *deliver the captive*, hunt up and bring home with rejoicing those who are gone astray; also to cleanse the church from impenitent sinners, from contention and division, from tattling and tale bearing; and to keep the faith and order of the Christian church in its primitive purity.

“Our blessed Lord, in the 18th of Matthew, clearly holds forth the nature, and strongly urges the necessity of church government and discipline. When we consider the wonderful order in which God hath fixed all nature, both rational and irrational, animate and inanimate, so that each one shall bear his portion, exhibiting his glory, we must be sensible he never intended his peculiar people should live in this world without strict attention to good order and government in his church. As no machine can answer the intention of the author unless all its parts are duly proportioned, and kept in due order, so no church can show forth the true order of God’s house without strict attention to the laws and ordinances given forth by the great Architect and Builder of Zion.

“It must be acknowledged that all communities formed among men are under certain bonds of union to their own society, the fulfilling whereof are the conditions of the compact. If one member is indulged in the breach of this combination, why not another? and so on till the whole community becomes extinct? So, if one member of a church, be they high or low, rich or poor, bond or free, is indulged in the breach of those bonds of peace which we have entered into, to keep the commandments and ordinances of the Lord blameless, by the same rule another may; and thus we may go on, till in reality we become a synagogue of Satan, be our profession what it may. Let us, then, beloved brethren, as we regard the cause of our blessed Redeemer, hold the reins of government which the Lord Jesus hath put into our hands, and keep a strict watch over our members for good. Every church must be accountable to God in the great day, how she conducts herself toward her members, and whether she is faithful to that trust reposed in her, in executing the laws of Christ. Let us also be concerned to take the utmost care that no matters of labor be admitted into the church, but such as are brought according to the rules

of the Gospel; and when difficulties are thus brought, attend to them in the fear of God, and love to his cause, and a *heartly desire for a reconciliation of the parties at variance*; for a spirit of love and meekness is absolutely necessary for the right administration of church government.

“Let great care be taken that all back-biting, whispering, tattling and tale-bearing—those enemies which often prove so fatal to christian union and peace, and which have so often separated chief friends—be purged out of the churches, otherwise the fire of contention and strife will always burn. Prov. 26: 20.

“Shall also remind you of the importance of a tender care of the weak lambs of the flock; and in your church government keep the door open for the improvement and encouragement of those gifts that may appear beneficial to the church. Oh! may the Great Head of influence lead us all into the true order and faith of God’s house, that we may understand the out-goings and in-comings thereof, and ever “seek the things that make for peace, and things whereby one may edify another,” which is the earnest prayer of your brethren in Gospel bonds.

“Signed by order of the Association.

SAMUEL WALDO, *Moderator.*

“JUSTUS HULL, *Clerk.*”

Such was the doctrine of the Fathers of this Association, addressed to the churches by the *first* Circular Letter found in print. Though *brief*, it is comprehensive—worthy alike of its author, and the auspices under which it went forth to do its work. From that time to the present, more than *sixty* years, the custom has been honored of issuing an annual circular, addressed to the churches of the body, except for a few years, when other matter filled the minutes, or the appointed writers failed to prepare one. And for a long time, during the earlier half of the Association’s existence, a letter of correspondence with sister bodies was also inserted in the minutes.

The circulars were, generally, upon some doctrinal or practical subject, and only for five or six times has there been a failure to print in the annual minutes this eagerly sought for message of the “Ministers and Messengers of the churches,” and so worthily accounted, as in the days of

Paul, "the glory of Christ." The entire series of these letters, with the corresponding epistles to the sister associations, would make an interesting volume of sound and salutary religious reading for the family, if re-produced in our day, for the edification of the present generation of the disciples of Christ. We shall insert in this work, from time to time, a few of them, as specimens of their worth; some of them entire; and others in an abridged form, or in some important extract.

But who can estimate the value of these earlier circulars, to the fathers and mothers of this Association, in building them up in holiness and truth, and in the order of the Gospel in those days when a religious newspaper or magazine was unknown? They were read with great avidity and profit by the church members of those times. If our interest in such truths were as great, the religious literature of this age would make us champions in the army of Christ.

1790.

Of this year's session we find no minutes extant; but in a tabular view of the various associations in correspondence with the *Philadelphia* body,—published in their minutes for this year,—this Association is represented as embracing 22 churches, 10 ministers, and about 1,500 members, being an increase of *five* churches, and nearly 400 members during the year. The churches that united at this session, as we gather from the new names upon the minutes of the succeeding year were, the *Ashfield*, *Stockbridge*, *Chesterfield*, (returned,) and *1st Savoy*, (then called *Bullock's Grant*,) in Mass., and the *1st Galway* Church, in Saratoga Co., N. Y. This session was appointed to be held with Elder WERDEN'S Church, in Adams, Mass., and we presume was so held. There must have been considerable revivals, and accessions also, to the following churches: Adams, some 15; Little Hoosick, 18; Hillsdale, 7; Great Nine Partners, about 10; 2nd Lanesboro a large addition of 60 or more, as we are able to infer, by a comparison of the statistics for the previous and succeeding years.

1791.

The Eleventh Anniversary was held this year with the

church at Stockbridge, Mass., commencing on Wednesday, June 1st, at 2 o'clock P. M., with an introductory sermon by Elder HULL, from 1 Tim. 2: 5, "For there is one God and one Mediator between God and man, the man Christ Jesus." Elder BLOOD was chosen to preside over the body, and Bro. Samuel Whelpley, jr., was appointed Clerk.

Some of the churches had been largely favored with additions, and nearly every one with some increase. To all the churches, more than 400 accessions were reported during the year. *Four* churches were received this session into the body, viz: the 2nd *Colerain*, Mass., the 1st *Saratoga*, the *St. Coyck*, and the *Northeastown* churches, in New York.

This last church, then, and for nearly 40 years under the care of the venerable Elder SIMON DAKIN, had been associated with the Philadelphia body since 1770, and is now known by the name of *Northeast* church, Dutchess Co., being more than 100 years old. The *St. Coyck* (or *St. Coick*) church was a transient body of only a few years duration, situated in the north-east part of Hoosick, Rensselaer Co., and not far from the Bennington battle ground.

The most powerful revivals of the year were in the following six churches: Adams had received 16; Sandisfield 24; 2nd Lanesboro, Elder *Nathan Mason's*, 16; Chesterfield, under the care of Elder *Ebenezer Vining*, 16; while to the Bottskill church, 111 additions were reported; and to the Stillwater, under the united labors of Elders *Lemuel Powers* and *David Irish*, 182 had been added, 46 dismissed, leaving 232 in standing with them still, the largest church in the whole association at that time. To other churches a few were added, and surely it had been "a year of the right hand of the most High," among the churches. The Bottskill, under the care of Elder *Nathan Tanner*, attained to the numerical strength of 217, an earnest of what it afterwards became, under the ministry of the indefatigable Barber.

The DANBURY Association, in Conn., formed in 1790, embracing the west portion of the state, opened a correspondence with this body by their messengers, Elders Hull and Hamilton. Other bodies were represented also by their messengers, and both messengers and letters were returned in exchange with them.

The following *items* of business are on record:

"8. Thursday morning, June 2nd, Elder Blood delivered a discourse from 1 Cor. 4: 20, "For the kingdom of God is not in word, but in power."

"The circular letter, prepared by brother Willoughby, on the subject of the power of an association, being accidentally mislaid, did not come to hand, therefore appointed Elders Werden, Gano and Hull to prepare a circular letter on that subject for the present year."

Said committee afterward reported a letter, which was approved and printed, and may be found below. It is a document worthy of the age, and deserving present study among our churches, for the sound views of church order it exhibits. Which of the committee produced it, we are unable to say.

"12. Query from the church at Great Nine Partners: 1. Does any person, merely by virtue of being baptized, become a member of a particular visible church?"

"Answered in the negative.

"Query 2. Is any such person in a proper circumstance for church communion?"

"Answered in the negative.

"13 *Item*. Query from the church in Ashfield: When any matter of difficulty has been fairly discussed by a council from sister churches, has any neighboring church a legal right to demand a hearing of said difficulty?—provided those justified by the result of council do not request it, and the party judged to be in the wrong refuse to join in council?"

"Answered in the negative.

"15. Agreeable to a motion from the Warren Association, on the utility of a united address to our Congress, earnestly praying that they would take such measures as the constitution may permit, that no edition of the Bible, or its translations, be published in America without its being carefully inspected, and certified to be free from errors: it was *voted* that brethren Blood, Hull and Gano be a committee in behalf of this association, to prepare and transmit a petition to Congress on this subject." So jealous were our fathers of efforts to circulate spurious editions of the Bible.

Here is the promised circular for 1791:

"CIRCULAR LETTER, (1791.)

"DEARLY BELOVED:

"In our minutes of last year, we expressed our intention of explaining the *third* article of the *plan* of this association; which particularly relates to its power. In order to throw light on this subject, and discover the distinctions really existing between the power of churches, and that of an association; it is necessary to attend primarily to the scripture account of the *nature, business, power, and government* of a gospel church, in two different branches.

"I. We shall attend particularly to our Saviour's account in Math 18, of the nature, business, power and government of his church on earth; and in each particular, shall inquire for the apostles understanding of the matter.

"1. In verse third of this chapter, our Saviour informs us that the subjects of his kingdom, or the proper members of his church, are such as are "converted and become as little children." Hence we learn that the church of Christ, is made up of persons whose hearts are renewed by grace, and become united in the love of the truth.— This is also the apostles' idea of a gospel church. 1 Pet. II. 5, "ye also as lively stones are built up a spiritual house, &c., also, in Eph. II. 22, "in whom ye also are builded together for an habitation of God through the spirit." Indeed all the writings of the apostles are addressed to the church in this character.

"2. The work which Christ has assigned to his church in this world, is truly important and solemn; for notwithstanding all the opposition and offences she may receive from a sinful world, yet she is instrumentally, (by the help of grace,) to preserve the world from entire darkness, corruption and infidelity; by holding up and maintaining the cause of truth and righteousness in the earth, while the world in general, lieth in wickedness. As ten righteous would have stayed the hand of God, from the overthrow of Sodom, so the kind Lord spares a guilty world for his people's sake; hence says our Saviour, "ye are the salt of the earth; " Math. 5, 13; and in verses, 14, 16, he says; "ye are the light of the world. A city set on a hill cannot be hid. Let your light so shine before men, &c." That is, let the great doctrine of Christ in its various branches, both in faith and practice, be truly distinguished, exemplified, and held forth by you, that the world may have the glorious cause of truth set before them in the clearest light, both in doctrine and example.

“The church is said to be “the pillar and ground of the truth;” 1 Tim. 3 : 15 ; by which we learn that the church is entrusted with the important charge to stand as a *pillar* to bear up and support the cause of truth in the earth ; or on which the inscriptions of truth are written for the light of the world ; and thereby show forth the declarative glory of God, to whom she must be accountable for all her actions. Hence we infer, that as it is the church only that has received this charge, it is she only that has proper authority to execute it.

“3. It must then be the prerogative of the church to say, who shall be received as members of the visible church of Christ on earth. This agrees with our Savior’s direction, Math. 18 : 3, that such as give good evidence of their being renewed, and becoming like little children, should be received in his name. So the apostles received it as in Rom. 15 : 7, “Wherefore receive ye one another, as Christ also received us, to the glory of God,” and chap. 14 : 1, “Him that is weak in the faith receive ye, but not to doubtful disputations.” From the whole, it appears that it is the *church* that is directed to determine who are fit members to be received.

“Again, it is on the principles of gospel fellowship that the church of Christ is built up, and becomes “one body and one bread, knit together with joints and bands,” 1 Cor. 18 : 17, and Col. 2 : 19, which can be done in no other way but by the churches gaining the evidence that those they receive are renewed persons, and made to drink into the same spirit of faith and love ; that upon the judgment of charity they may receive them as real members of Christ’s mystical body. In this way only can we obtain “the unity of the spirit in the bonds of peace,” and be “fitly joined together and compacted by that which every joint may supply, according to the effectual working in the measure of every part, that maketh increase of the body to the edifying of itself in love” ; Eph. 4 : 3, 16 ; so that whoever pleads for the admission of church members in any other way than by the fellowship and suffrage of the church, as a body, pleads for the building up of a church without even the means of charity and gospel union, *without which we are nothing.* 1 Cor. 13 ; 2.

“4. Again, if it be the church’s province to say *who shall be admitted*, it is her’s also to say *who shall be continued* as visible members. It is one important branch of the church’s business in this world to *watch over her members for good*, and to exclude such from her fellowship as are transgressors of divine rule, either in faith or practice, *provided always that they cannot be gained by those steps of*

labor the gospel requires to be taken with them. In verses 8 and 9 of the chapter under consideration, (Math. 18th,) we learn that although a member may be as dear as a hand, or a foot, or an eye, yet if they give just occasion of offence, and cannot be gained, they must be cut off and rejected. In this light the apostle commanded the *churches*, 1 Cor. 5: 4, 5, "When ye are gathered together, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus;" and Chap. 6: 2, he says, "Do ye not know that the saints shall judge the world, and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" Again, in 2 Thes. 3: 6, he says, "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition ye received of us." And it is easy to see from our Savior's discourse, Math. 18: 10, it is the *church* that was to take heed in her discipline, not to despise one of these little ones. It is *she* also who is required to be careful to *look up and bring home those who have gone astray*, and if restored, to *receive them with joy*. See verses 12, 14. Furthermore, the rule given to deal with those guilty of private offences, *must issue* in telling it to *the church*, as the *proper board of trial*, from which there is no appeal to any higher place of trial on earth; *for if he hear not the church he is to be as a heathen man and a publican*, without any further trials. In verse 18th we have the authority of the church expressed in the fullest manner: "*Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.*" By this we are assured that *whenever* councils, associations, and synods assume the seat of judging decisively, in cases of discipline, they become *mere usurpers* and *intruders* upon the government of the church. Our Savior concludes the chapter under consideration, by encouraging his people to *look to him* for wisdom and a sound judgment, and the *sure promise* that *he will be in the midst*; also by urging the necessity of a *spirit of forgiveness*, at all times.

"It is also the church's province to try, prove, and judge of those who profess to be ministers of Christ, and receive or reject them according as they appear to be *true* or *false*. Hence the church is commanded to "try the spirits whether they are of God, because many false prophets are gone out into the world." 1 John 4: 1. *Again*, the

church at Ephesus met with the divine approbation, because she had "tried them that said they were apostles and were not, and found them *liars*." Rev. 2: 2. This, God would never have justified, had she undertaken to judge in matters beyond her limits.

"If then she has a right to *try, prove* and *judge* of church officers, she has an undoubted right to appoint them; for who else can have a right to say who shall be the officers to serve the church, but those who are to re-judge of their qualifications? We are therefore necessarily led to think it is the *church* only who has a right to appoint those, who are to be the immediate actors in behalf of the church, in consecrating, ordaining, or setting apart those officers to their work.

"From the scripture account, it appears to us, that the churches in the days of primitive christianity were dependent on those actually in office, to act for them in ordaining their officers. We therefore think it not expedient for *any church* to appoint (*or ordain*) those who are not in office, to that work, excepting in extraordinary cases. The primitive practice may be learned from the following scriptures: Acts 6: 6—14: 23—13: 2; and Titus 1: 5; and 1 Tim. 4: 14.

"As to the power of *church officers*, it appears from the word of God that the Apostles had the special gift of infallible inspiration, or the keys of the kingdom of heaven, by which they unlocked those mysteries which had been hid in God, and had not before been revealed;—See Math. 16: 19; 1 Cor. 2: 7; Eph. 3: 9;—by which it appears that they had power to give special orders and precepts to the churches, as well as to foretell future events that should come upon the church and world.

"As to the office of *Bishop*, or the Gospel Ministry, they have a special commission from Christ, to *go forth and teach and baptize*. When fellowshipped and ordained by the church, the church is only to inspect their doctrine and morals, but is not to control them as to *when* and *where* they shall preach. They only are accountable to God for the fulfilment of their commission. Math. 28; 19, "Go ye and teach all nations, &c."

"But if, by their consent, they are appointed as Pastors of particular churches, then they are said to *have the rule over them*, and the church is to be in subjection to them;—Heb. 13: 7; and 1 Thess. 5: 12;—but not as *law-givers*; this is the work of Christ;—nor as *judges*, to hear, try, and judge for them; this is the church's province only, to judge in *all cases* of discipline. But they are to be submitted to as those to whom God has given special gifts of lead and government,

by which the church is led to an easy method of coming to the true light of the causes she is called to judge in.

"The *Deacons* also are to lead in the government of all the secular concerns of the church, so far as they respect her public charges. See Acts 6: 2, 3, 4. Thus, brethren, we have set before you our views of church power and government.

"II. We come now to speak of an *association*, by which we mean no more than a number of churches in sister relation, mutually agreeing to meet by their delegates, at stated seasons, for *free conference*, on those matters that concern the general good of the churches; that we might be mutual helpers to each other by giving and receiving intelligence of each other's welfare; that we may sympathize with, and pray for each other, and so be partners in the joys and sorrows that await us in this changing world.

"In which conference, any *church* has a right to propose any question that relates to *doctrine* or *discipline*, provided that such questions are always so circumstanced, that the solution of them will not interfere with the *government* of particular churches.

"On authentic information of the purity of faith and practice of any sister church, which desires to be received as a member of this conference, it is the privilege and liberty of this association to give them fellowship, and to receive them as a member of this conference. But in case any church, or churches shall apostatize from the faith, and become corrupt, on information from sister churches, who have taken gospel steps to reclaim them, and have not succeeded, but have *necessarily* been called "to withdraw from them," it is the duty of this association to sympathize with those grieved churches in their sorrows, and to inform the churches in general, that we consider those churches who have fallen, no longer in our fellowship. It is (also) the duty of this association to give information of *apostates* and *corrupt men* in the ministry, that the churches may not be imposed upon by them. In case any church that is a member of this conference shall neglect to attend with us in conference, it is but an act of brotherly kindness in us to inquire for the reasons of such neglect; and if *any church* chooses not to meet any more with us in this manner, it is *reasonable* they should let us know it, in a christian way. If any church think it best not to continue a member of this meeting, it is *unreasonable* to publish their names annexed to the transactions of a meeting, of which they did not consider themselves members. In such

cases we may drop them from our minutes, and publish the reasons for so doing. But any church's *not becoming* or continuing a member of this conference, is not considered a bar of our fellowship with them.

"Finally, *brethren*, we consider ourselves to have *no power as an association* to determine any cases of discipline in the churches. But we are only *to give our advice and opinion* in those points, and intelligence in such matters as come within the limits of a free christian conference.

"From what has been said, we learn that it is the *church only*, and *not an association* of churches, or of ministers, that is authorized to execute church discipline.

"We are sensible that some may object to this, and say, that the church is imperfect and liable to make wrong judgment. True,—but if we admit of *decisive councils*, to whose judgment the church *must submit*,—if their judgment is in opposition to the church, and the church is not convinced that they were wrong,—they cannot restore the member rejected, without counteracting their own judgments; and if they do it upon the judgment of others, still they can have no more fellowship with such a person, than before. It appears hence, that *decisive councils* immediately militate against real fellowship and gospel union in the churches. But councils, for *advice only*, in difficult cases, are useful. In this way, churches and brethren may gain light, and all their difficulties be happily settled.

"Dear brethren, we now conclude, wishing you much of the divine presence, and heavenly wisdom and skill, which are necessary to the right management of church government, that you may meet with the divine approbation in the great day of accounts, which may the Lord grant for the Redeemer's sake, *Amen*.

"By order of the Association. "CALEB BLOOD, *Moderator*.

"SAMUEL WHELPLY, Jr., *Clerk*."

Were the stern principles of gospel truth in regard to church order, here inculcated, more warmly cherished and practised in all our church and associational relations, Zion's light would stream abroad, and the glory of the Lord rise upon us.

We insert here the statistical table of the state of the churches for the year 1791, that the growth of the body during the first ten years of its existence may be seen. Truly did "the little one become a thousand" here in the wilderness under the favor of a covenant-keeping God. The five

feeble churches that met, and tremblingly unfurled their banner in 1781, now gratefully to God, look upon an army of 26 companies or churches, and nearly 1800 members.

CHURCHES.	MINISTERS & MESSENGERS. * <i>Absent.</i> † <i>No Report.</i>	ADDED	DIS- MID	EX- CIDE	DIED	TOTAL.
<i>Pittsfield,</i>	VALENTINE RATHBUN, D. Rathbun.	9			2	31
<i>Stillwater,</i>	L. POWERS, DAVID IRISH, E. Sayles, S. Sayles, T. Husted.	182	46	3	2	232
<i>West Shaftsbury,†</i>	—					47
<i>East Shaftsbury,†</i>	—					32
<i>Adams,</i>	PETER WERDEN, Gideon Henman, Stephen Car- penter, Odad Eddy.	16	8	8	1	176
<i>New Bethlehem,</i>	— Wm. David.				1	18
<i>Sandisfield,</i>	JOSHUA MORSE, S. Shep- herd, Jesse Morse.	24		2	5	64
<i>Washington.</i>	JOHN NICHOLS, A. Kings- ly, S. Wadsworth.	2		3		60
<i>Bottskill,</i>	NATHEN TANNER, Robert Kenyon.	111				217
<i>Little Hoosick,</i>	JUSTUS HULL, R. NILES. E. MOFFITT, H. Reynolds.	7				97
<i>Halifax†,</i>	—					37
<i>Hillsdale,</i>	S. GANO, Samuel West.	8	4	1		63
<i>Paulingstown,</i>	S. WALDO, John Waldo.				2	68
<i>Great Nine-Partners</i>	Joseph Randel.	6	1			50
<i>New Britain,</i>	—Asa Palmer, Isaac Beeman.	2				30
<i>2d Lanesboro, or 2d</i>	NATHAN MASON,* Hezeki- ah Mason, D. Mason, A. Whipple, Squire Munro.	16	4	6	1	112
<i>Cheshire,</i>	CALEB BLOOD, A. Waldo —Sam'l Whelpley, C. Chapman, Sam. Whelp- ley, jr.	2		3		127
<i>4th Shaftsbury,</i>	EBENEZER SMITH.	2				16
<i>Stockbridge,</i>	Nathan Haskins, A. Reed.	2		2	1	24
<i>Ashfield,</i>	—A. Peck. J. Green- field.	3		3		24
<i>Bullocks Grant, or 1st</i>	EBENEZER VINING.	16				31
<i>Savoy,</i>	S. ROGERS, S. Munger.					47
<i>New Galloway, or First</i>	EDMUND LITTLEFIELD.					17
<i>Galway,</i>	SIMON DAKIN, Jonathan Hays, Chas. Patterson					46
<i>Chesterfield,</i>	—Jehiel Fox.					20
<i>Saratoga,</i>						
<i>2 Colrain,</i>						
<i>Northeastown,</i>						
<i>St. Coyk.</i>						
<i>26 Churches.</i>	19 <i>Ministers.</i>	408	63	31	15	1754

CHAPTER II.

*Annals of the Body from 1792 to 1800; or for the second decade of years.
A period of great enlargement.*

The second chapter in this history, covering the *nine** years from 1792 to 1800, embraces a period of enlargement and prosperity among most of the churches,—in which great showers of Divine Grace descended upon all the hills of Zion. The extension of our peculiar sentiments as a denomination,—in the multiplication of converts,—the formation of *new* and *strong* churches in important places,—and the increase of ministers of the Word of Life,—able and successful men, distinguishes this period of the existence of the association more than any other.

From 26 churches, 19 ministers, and 1,754 members in 1791,—the association was enlarged in these nine years, to 46 churches, having 33 ministers, and more than 4,100 members. This has been an interesting chapter to the writer, and no doubt it will be equally satisfactory to the christian reader, awakening his gratitude to God, for the wonders of his redeeming grace, among the churches, in those days of our Fathers.

1792.

Of the session for this year, we have no minutes, and therefore can say but little, and *that* chiefly by way of inference from the minutes of the preceding and succeeding years. The meeting was appointed to be held at Elder Power's meeting house in Stillwater,—Elder Blood, preacher, and Elder Waldo, his alternate. The circular was to have been written by Br. Samuel Whelpley, jr. Deducting the additions of the following year, from the totals of said year, and

* The minutes for 1801 were not attained when this was written, hence we closed this chapter with the minutes for the year 1800, making but nine years in the chapter.

the whole membership of the churches, must have been about 2,100, showing an increase of more than 350 during the year. The following *seven* churches united at the session of 1792, as shown by the new names on the minutes, viz: 1 *Hartford*, Washington co. (called Westfield at first,) 1 *Greenfield*; 2 *Galway*; and 3 *Galway*, Saratoga co.;—*Pittstown* and *Mapletown*, (since Hoosick) in Rensselaer co. N. Y.; and the church in *Somerset*, a mountain town, east of Shaftsbury, in Vermont,

Of *revivals* reported this year, it is impossible to speak definitely; but there must have been large accessions to the Stillwater church again, under the care of Elders Powers and Irish. In 1793, they reported 413 members; from which if we deduct the increase of this year, 91, and add its diminutions, and we have about 333 as the number of the Stillwater church in 1792, an advance of about 100 from the year previous. By similar calculations we find that about 25 had been added to the church at Pawlingstown, under Elder Waldo's care; to the 2nd Lanesboro, 20; and to the Saratoga, 20. It was a year of progress in the body.

1793.

The Thirteenth session was held at *Pittstown*, with the church under the pastoral care of Elder ISAAC WEBB, whose name now appears for the first time on the minutes; though it occurs after this, for nearly 25 years. The opening sermon was preached by Elder WALDO, from 1 John, 3: 2. "Beloved, now are we the sons of God, &c." Elder BLOOD was chosen Moderator, and Thomas Whelpley, clerk, of this session. The churches in *Pownal*, Vt., and *Franklin*, Delaware co., N. Y., united with the Body. The whole number of churches on the minutes was 35, with 19 ministers, 261 added, 15 dismissed, 23 excluded, 18 died, and a total of 2,502 members.

In three or four churches, *extensive* revivals had been enjoyed. To the Stillwater church, 91 had been added; to the 1 Greenfield, Elder Joseph Craw, 69; to the 3 Cheshire, Elder J. Leland Pastor, an addition of 38 was reported, making their number 163. The church in Hartford N. Y. under the care of Elder Amasa Brown, had received

27, and their whole number was 146. To the Bottskill church, Nathan Tanner, Pastor, 20 were added. To the church under Elder Hull's care at Little Hoosick, now called *Stephentown*, 13; to the New Bethlehem, 17; 1 Sandisfield, 11; Pawlingstown, Elder Waldo, 10; Stockbridge and West Stockbridge, Elder Samuel Whelpley, 13; Chesterfield, Elder Ebenezer Vining, 7; 1 Saratoga, Elder Samuel Rogers, 12; Pittstown, Elder I. Webb, 9. These were the largest accessions, and truly to have heard the letters read from these several churches, must have been animating to the servants and saints of God, and caused them to "sit together in heavenly places in Christ Jesus," while they recounted the mercies of the Lord in his earthly temple. It was "a feast of fat things," to the soul, and greatly did they enjoy it.

Sermons were preached during the session by Elder Valentine Rathbun, from Col. 3; 4;—and by Elder Leland from Acts 23; 6, "I am a Pharisee," as a closing discourse. Elder Leland had united with this body, the year past,—after his return from Virginia, where he had labored very successfully for some 15 years, and baptised about 700 persons. The *circular* letter of this year, was from his pen, on the "Divine inspiration of the Bible;"—and contains a variety of quaint sayings, peculiar to its author. The extract following is a specimen :

"BELOVED BRETHREN :

"It is a leading characteristic of the *Baptists*, that, without Pope or King, for head,—without spiritual or civil courts, established by law,—without a conclave of Bishops, or convocation of clergy—without legalized creeds, or formularies of worship,—without a ministry supported by law, or any human coercion in discipline, they are so far united in sentiment, respecting the New Testament, that a free correspondence and communion circulate among them. *They have no King* (on earth) *yet they go forth, all of them by bands*. The Bible is the only confession of faith, they dare *adopt*;—the final umpire they appeal unto, for a decision of controversies.

"But while we would felicitate ourselves with this infallible guide, we find ourselves boldly attacked by deists and infidels,—who seek to sap the foundation of our religion,—by asserting that Moses and the Prophets were enthusiastical cheats;—and that Jesus and his

Apostles were but pitiful imposters : That all their writings are like modern priestcraft ;—like *the sublime nonsense of Jesuits*. Notwithstanding the variety of opinions, and discordance of sounds among those infidels ;—yet they are alike confident, and equally assiduous in declaring *what is not true*,—and never tell us *what truth is*. With all their boasted illumination, in the ground and law of nature, they never tell us what natural religion is, nor how the God of nature is to be worshipped.”

The circular goes on then to substantiate the Divine origin of the Bible, by its antiquity,—the honesty of its writers,—the unity of the faith taught—by so many writers in different ages and nations ;—by the exact fulfilment of prophecy,—sublimity of style,—the wonderful effects of reading and explaining the sacred writings on the hearts and lives of men ;—by the patience of those who have suffered for the truth,—the careful preservation of the scriptures,—their reproof of all vice and sin,—the honor they bestow upon God,—the judgments that have fallen upon the enemies of the Scriptures, and the wonderful system of miracles that attended the labors and confirmed the missions of those who spoke in the name of the Lord. This is a brief epitome of the reasons assigned in favor of the Scriptures, as the word of God,—and then the letter closes in the following manner :

“Our faith is firm in the divinity of the Old Testament, as it is in the New ;—but as many things in the Old Testament are only historical,—others form a code of political laws and moral precepts ;—while many things therein, were typical and temporary,—suited to the condition of a national church ;—we believe that *christians* should have recourse to the New Testament for precepts and precedents to direct them in social worship.

“By what we have written, our desire is, Dear Brethren, that your faith be confirmed in the Holy Scripture, in this day of Infidelity, and that in all your conduct, you may give heed thereto, as unto a light shining in a dark place, and thereby prove to all that behold you, that you are *Bible Christians*.”*

This was no doubt a *timely* production, to establish and confirm the churches in the faith of God’s word ; when French infidelity was not only poisoning the minds of its

* This circular may be found entire in Elder Leland’s Works.

own nation,—but, from the free intercourse of our people with the French, and the natural sympathy between the nations,—the evils of that system were rapidly diffusing themselves in our land.

But to return to the business of the association. Nothing of a marked character transpired, worthy of farther notice, save that a delegation of five Ministers, Elders Blood, Powers, Hull, Leland and Nichols, were appointed to attend, what was termed the "*General Committee*,—to be held the last Wednesday in June, 1793, at Cheshire." It does not appear on the minutes, what was the design of this committee, though it is referred to, in the associational minutes for several years.

Delegates were received *from*, and others appointed to, the several corresponding associations, viz,—The Warren, Philadelphia, Stonington, Danbury, Woodstock and Vermont.

The following matter of business is worthy of remark :

"10. Appointed Elder Blood *Treasurer* and *Secretary*; —to keep the money and papers belonging to the Association."

The *records* of such a body should have a permanent place of deposit as well as the *funds* it may possess. After the appointments for the next session were made as usual, the body adjourned to meet at Pownal, Vt., in 1794.*

1794.

The Fourteenth Anniversary of the Body was held at Pownal, on Wednesday and Thursday, June 4th and 5th, 1794. The opening discourse was by Elder L. POWERS, of Stillwater, from 1 Tim. 3: 1,—“This is a true saying, If a man desire the office of a Bishop, he desireth a good work.” The venerable PETER WERDEN of 1 Cheshire, the father or founder of this Association, now 66 years of age, was chosen Moderator,—and Samuel Whelpley, jr., clerk.

These *six* churches united this session, viz,—*Norway*, Herkimer co.. 2 *Saratoga* and *Milton*, Saratoga co., 2 *Canaan*, Columbia co. N. Y., and the *Hancock* and *Great*

* The minutes were printed this year and for several years at LANSINGBURGH;—BY SYLVESTER TIFFANY, for the REVEREND ASSOCIATION.

Barrington, (now Egremont) in Mass. The number of churches reported this session, were 40, ministers, 23; added, 345; dismissed, 188; excluded, 78; died, 29; total, 2,809. These statistics indicate enterprise and progress, as well as the Divine Blessing upon the labors of his servants and people. Revivals had strengthened and enlarged some of the churches, and some additions had been made to the majority during the year. The Pownal church, under the care of Elder Caleb Nichols, had been favored with the largest accession, 64 having been added to their number, making 137 in all. Elder Amasa Brown, of 1 Hartford, had received 50 to his church;—Elder S. Whelpley, of Stockbridge and West Stockbridge, 44; Elder S. Rogers, of 1 Saratoga, 40;—The Franklin church, Delaware co. had added 31;—Elder Hull's church, Steventown, 20; Elder J. Leland, the 3rd Cheshire, 15;—Elder Joseph Cornell's church, 2 Galway, 13;—New Bethlehem, 12, Bottskill, 10;—Elder Jonathan Finch's church, 3 Galway, 9;—Elder Blood's 7, at 4th Shaftsbury;—and Elder J. Craw, at 1 Greenfield, 8.

This session was harmonious, and a sermon was preached by Elder Wells of the Stonington Association from John 12: 21, "*Sir, we would see Jesus,*" on Thursday morning. Of business matters, the following deserve mention.

"8. Dismissed the Pawlingstown church, to the Danbury Association; also dismissed the 2d church in Colerain, and the Somerset church, to the Leyden Association."

"11. Agreeably to a motion made by the Stockbridge and West Stockbridge church, this association recommends to all the churches in our connexion, to pay a strict and careful attention to regular gospel church discipline."

Appointments were made for the next year, at Stillwater, and the following *Nota Bene*, is inserted at the close of the minutes:

"N. B. It is the request of some of the members of this association, that the several associations with whom we correspond, would print their minutes in sizeable octave. By this, we judge a valuable end might be answered;—by being all of one size, they might easily be reduced to a volume, without any expense; and being ranged in order from year to year, and bound together, they will naturally be

preserved. The various circular letters they contain, will be richly worthy of perusal and preservation;—they will contain a body of divinity, in a familiar style of letter writing.

“This method, followed a few years will produce at once a more extensive history, and accurate register of the Baptists in America, than any other. It will contain, at least, particular and extensive information, for rising generations, without any expense, but merely the care of preserving, to this end, an *octave* size will be best.” A wise suggestion. Would that it had been regarded by the Body itself.

The circular letter for this year was written by Elder Isaac Webb of Pittstown, on the “*Agency of the Holy Spirit*,” upon the heart of man in order to conversion and sanctification. It is an able and sound document, and we give an extract or two that will show its general character:

“The agency of the Spirit of God, is that operation of Divine power which either renews the sinner in the image of God, or afterwards produces in him divine conformity to that image. It is the *effectual* operations of God’s spirit, of which we intend to treat, in distinction from that operation which attended Saul among the prophets, or Judas among the apostles. We speak of that powerful operation which renews the heart of the dead sinner, translates him out of the kingdom of darkness into the kingdom of God’s dear Son, and carries on the work begun by this change until it be consummated in glory. The person who is the subject of these effectual operations is not only rationally convinced that he is a sinner, but he is thoroughly roused up to a sense of his condition. His awakened, his convinced, his affrighted soul begins to realize his exposedness to the just displeasure of God. He finds himself tottering on the precipice, the awful precipice of remediless destruction unreconciled to justice, he strives to escape it in vain, and is at length brought nigh to the borders of despair. In this critical moment, grace interposes, and he is snatched as a brand from the burning; the stony heart is taken away, and a heart of flesh is given, the captive soul is released, and a new song is put into his mouth, a new language flows from his lips, a new conduct appears in his life;—in a word all things are become new.”

With such a pen does the writer describe the work of the holy spirit in awakening and regenerating the soul of man. With equal clearness and force of language does he describe

the *progress* of the work of God's spirit in sanctifying the heart, and preparing it for glory.

"The agency of God's spirit carries on the salvation of the sinner from regeneration to glory; it is all of God. But the *renewing* and *sanctifying* influences are capable of a distinction; the former implant a principle of life; the latter invigorate the principle implanted.

In the *first*, the spirit makes no use of the faculties of the soul; in the *last*, the rational faculties are used, and become subservient to the work. The subject of the sanctifying operations of the spirit, has *every* faculty of soul rendered attentive to the things of God. He "with open face beholds as in a glass the glory of the Lord, and is changed into the same image, from glory to glory, as by the spirit of the Lord." By these transforming discoveries, progressive conformity to God is carried on in his soul. While he sees in the glass of God's word, the REDEEMER'S beauty and his own frightful deformity, he abhors the one, and loves the other. He longs to be delivered from sin; he pants after God, the living God. Thus the whole work of sanctification is carried on by clear, and soul-affecting views of the beauty of holiness and the deformity of sin; whilst the Holy Ghost, hovering over the soul, creates in it that desire after the one, and aversion from the other, which leads a man to cleanse himself from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord."

But this must suffice for extracts from this interesting circular letter. Such doctrinal teaching, must have made our fathers and mothers strong in the service of the Gospel.

1795.

The Fifteenth Anniversary was held at Stillwater, Wednesday and Thursday, June 3d and 4th, of this year. Elder John Leland delivered the introductory discourse, from Exodus 39: 8, "And he made the breast-plate of cunning work." Elder Leland served as Moderator of this session, and Elder S. Whelpley, jr., A. M., as Clerk. Five churches united with the association, this year, viz: the 4th *Galway*, (or 2nd Providence, afterwards;) the 2nd *Greenfield*, Saratoga Co.; the *Mayfield* (afterwards the Broadalbin) church, Fulton Co.; the 2d *Canaan*, Columbia Co. N. Y.; and the church in *Williamstown*, Mass., a colony from El-

der Hull's church, in Berlin, N. Y. There were some churches dropped, and the *Ashfield* church, in Franklin Co., Mass., was dismissed, upon request, to unite with the *Leyden Association*; that occupied for awhile the region where the *Franklin*, Mass., and the *Windham Co.*, Vt., Associations, are now located. The number of churches this year was 40; ministers, 28; added, 182; dismissed, 106; excluded, 45; died, 21; with a total of 3,029.

Considerable accessions had been made to eight or ten of these churches. To the 4th Shaftsbury, Elder Blood's, 33 had been added; to the Bottskill, now under the pastoral care of the youthful Edward Barber, 27, and their whole membership was 198; to the 1st Hartford, Elder Brown's church, 31; to the 1st Saratoga, 11; to the Norway church, 10; to Elder Hull's church, with two other ministers in it, Elders Eber Moffit and Robert Niles, 10 had been added; to Powual, Elder Nichols, 10; and to some others 6 or 8 each. But no large outpouring of the spirit had been enjoyed during the year, and although the cause of truth was advancing, there was a feeling of desire among the ministers for greater blessings from the King of Zion upon their labors, and the churches of the body. Therefore, in the minutes of this year, we find the following item recorded, expressive of this desire for more grace from on high.

"*Item 13.* Whereas a number of well disposed people on *this continent* have agreed to unite in a *general concert* of prayer, for the out-pouring of God's spirit, on the *first Tuesdays of January, April, July and October*; this association, with heart-felt satisfaction, *approves of the same*. We, therefore, recommend the observance of said days to the churches which we represent. In this concert, we hope there will be no distinction of denominations; but that *all will unite in the love and fear of God.*"

This was but a few years after our brethren in England, and other christians with them, had begun what has been called the "Monthly Concert" of prayer for the spread of the Gospel in the world; and we presume it was suggestive of this quarterly concert during this associational year. With what success these days of prayer were observed by the churches, before the throne of grace, let the records of subsequent years, and the developments of eternity, testify.

For a number of years in succession, a much larger addition was made to the churches, and the missionary spirit was brought into the midst of the brethren. No doubt it would be profitable to both churches and pastors to observe *truly*, such days of prayer, oftener before God, when Zion is low, or trials disturb her peace and hinder her prosperity. The apostle said to the churches of his day, "Cast all your care upon the Lord, for he careth for you." 1 Pet. 5 : 7.

The circular letter, for this year, written by Elder Powers, was upon "Ministerial Commission and Reward." It was no doubt a timely document, and would well repay a careful perusal now among the churches and pastors of this day. It is not in smooth and minced words; but clothed in that language of *earnestness*, and plainness of speech, that was so characteristic of the fathers of this association. We cannot refrain from inserting a portion of it in this work.

"BELOVED BRETHREN :

"We conceive that ministers of the gospel receive their commission to teach and baptise, not from the church, presbytery, bishop, pope nor king, but from the Lord Jesus Christ. He who is absolute sovereign in his church, calls some from the seats of erudition, and others from the plough, flock or boat, and sends them forth to bear up his name in the world; whether they bear the title of ambassadors, angels, apostles, bishops, elders, evangelists, fathers, husbandmen, keepers, laborers, master-builders, men of God, messengers, ministers, overseers, pastors, preachers, priests, prophets, reapers, rulers, scribes, servants, sons of Zion, stars, stewards, teachers, vine-dressers, watchmen, wise-men, witnesses, or any other; they receive their orders, alone from Christ, and are accountable to him for the discharge of their sacred functions. There is not a single condition in their commission. Jesus does not say, "Go and preach, if people will applaud and pay you for your labor;" but contrarywise, "You shall speak my word unto them, whether they will hear, or whether they will forbear." In the discharge of this sacred trust, the faithful servants of God have received disgrace, reproach, stripes and banishment, and the loss of all things,—their lives not excepted;—but none of these things moved them; they took joyfully the spoiling of their goods, not counting their lives unto themselves, to finish their course with joy, and the ministry which they had received of the Lord Je-

sus. These all died in the faith, (having obtained a good report) and rode to heaven in a fiery chariot. But amidst all their hardships, we never heard them complaining, thus: "We wish we never had undertaken to preach; if the people continue ungrateful and covetous, and will not give us more money, we will quit the work." No! they had their eyes on God; they viewed a day approaching when they should be called before an Omniscient Judge, to give account of their stewardship. They knew that the ingratitude and covetousness of others would not atone for their own neglect; a necessity was laid upon them; yea, "woe unto them if they did not preach."

"But are these things right? It is certainly right for ministers to mind their own business. But are ingratitude and covetousness commendable in hearers? By no means. All the sufferings of Christ were occasioned by the wrongs of men;—and many of the sufferings of his ministers proceed from the covetousness of those to whom they preach. Can it be supposed that Jesus Christ, who is infinitely wise and good, and just, would ever call men from the duties of life,—to leave their families and concerns, to spend their lives in serving others for their profit;—and lay no obligations on others to make just returns? Surely no. "The laborer is worthy of his hire." "He who sows spiritual things, should reap temporal." He who is "taught in the word, should communicate all good things" to the teacher.—"The Lord hath ordained that those who preach the Gospel, should live of it." These and many collateral texts are read and consented to, but poorly acted on. Some call in the aid of human law, to force people to pay the preacher;—but this is making religion a principle of state policy, and keeping the preacher in a state house. Jesus Christ never assumed the character of a civil judge, or a divider of interests among men. He made no code of penal laws to punish men in this world, for not complying with his award.

"Others suppose that these texts have no force in them, without the preacher is so poor and indigent that he *cannot live without help*. But this makes the christian system partial and unequal; destroys the sense of those Bible words, *hire*, *wages*, and *reward*; and finally keeps the preacher in an alms-house. A preacher was once ordained in North Wales;—after the rites were performed, one of the deacons took him by the hand and saluted him thus:—"God bless you, my Brother, and keep you humble,—*for we intend to keep you poor*." All that a minister can expect in such a predicament, is to grow rich by his *poverty* of spirit, being *poor* in purse, among a *poor spirited* people.

If a minister, in such circumstances, attends to *merchandize, trade, or hard labor*, it greatly embarrasses his mind, and generally destroys his usefulness and influence;—and sometimes spots his garments to that degree, that he never gets them clean as long as he lives.”

Alas! that such a statement is proved too true by universal experience of such things. If a man, as this circular states is among a people too stingy to support him;—they surely will not allow him a fair chance in the traffic of life, and he will in vain, *among them*, hope to repair his broken fortune. There is a meanness of spirit in the dealings of churches sometimes with their ministers, that is sorely trying to a sensitive, a conscientious mind; and which compels the minister to suffer a wrong continually, in the hope of yet reforming his people;—or else expose him to the shafts of scandal, under the charge of loving filthy lucre and becoming worldly-minded, if he seek a better field, that will allow him and his family to live decently by its cultivation. How much easier always for a church composed of 10, 25, or 50 business men, to enlarge their subscription *each a little*, to make a faithful Pastor comfortable,—rather than that he bear the want of 50 or 100 dollars a year continually, for the comforts of life that the majority of his brethren possess in abundance? The following remarks from this *voice of the ancients*, in regard to the *manner of raising* a minister's support, deserves notice in many places to this day.

“There seems to be a significant silence in the New Testament about the *mode of ministerial* compensation;—very likely for this reason,—that no mode would be convenient in all places. Some adopt the mode of voluntary stipulation with the preacher;—others, agree among themselves how much they will give the preacher, without consulting him. Some again, carry in their presents individually without any mental consultation;—while others trust to their weekly or monthly contributions, &c. Each of these modes have their advantages and disadvantages;—nor is it much matter *what mode* is fallen upon, if *three things* are attended to, viz: *First*, that such collections are not made by the *force of human law*. *Secondly*, that the burden is *equalized as nearly as the circumstance of things* will admit. And *Thirdly*, that *enough is done*;—for after all the plans that are adopted, for want of more of the spirit and punctuality of the Gospel, *many of the ministers are poor*, while they “*make many rich*.” A man

without paternal love and conjugal sympathy, at least without natural affection, makes but a poor preacher ; and if the preacher has natural affection, what pain must fill his heart to see his neighbors living in prosperity, hoarding up money to purchase cheap farms with, for their children,—while his own children are suffering hard for a living, without the aid of their father, and without any prospect of assistance from him.

“ What remains is *First*, an earnest exhortation to ministers to magnify their office, and make full proof of their ministry ; taking the Prophets and Apostles, and the whole cloud of witnesses for example. And where any, or all of them fail, thro’ infirmity, let them look unto Jesus, considering him who endured such contradiction of sinners against himself, lest they grow weary and faint in their minds.

“ *Secondly*, let churches that have ministers settled with them, prove their obedience to the faith, by freely communicating to them who are set over them in the Lord. Instances have been where ministers have had great searchings of heart, when coming to the table of the Lord, to know how they *could* commune with a people, so blind to their duty, and so close with their pennies ;—they often fear that all their labor has been in vain ; that they have fed the flock with unsavory food that produces no milk. Let members never stand disputing about a mode of communication,—but let each act according to his faith in the mode, and provoke each other to emulation, by striving who will offer the *most willingly* to the Lord.

“ *Thirdly*, Let not *vacant churches*, that have no settled ministers, consider themselves disinterested in this matter. From such churches urgent solicitations are sometimes more lavish than liberal contributions. When that is the case, such churches have need of preaching, it is true ; and we advise the ministers to preach to them ;—and while they instruct them in the things of God, let them exhort the churches to abound in this grace also ;—and if ministers have been too negligent in this matter, we wish to supply their failure by this letter. Vacant churches are often very inquisitive to know the wordly circumstances of preachers who visit them, and the wealth of the people among whom they live ; and if they find the preachers are not in pinching need, that the people where they live are wealthy,—they excuse themselves in their covetousness, from doing anything to help the cause. This mode of procedure, looks too much like making the whole of Christian liberality to consist in *alms-giving* :—and, besides,

it either fixes the burden on the traveling preacher, "of going a warfare at his own charges;"—or on the people among whom he resides, in affording their preacher assistance, while he is gone from them to serve others. We wish to see vacant churches assisted;—and we wish them to assist others, according to their power,—that one should not be eased, and another burdened. And may the Lord give all of us hearts to do our duty, each in his particular station, for Jesus' sake, AMEN."

Thus have we given the larger portion of this instructive circular, not knowing how to condense it, any more, or select portions, without marring the beauty of it as a whole. May its lessons profit all who need them.

The corresponding letter for 1795 was by Elder Justus Hull, and is a brief epistle, full of fraternal regard to the bodies in correspondence. Elder Blood preached a closing discourse and the association rose and separated, to their various homes.

1796.

The sixteenth anniversary of the association was held at West Stockbridge, Mass., the 1st and 2d days of June, according to appointment. The introductory sermon was by Elder C. Blood, from 1 John, 4 : 8, "*He that loveth not, knoweth not God ; for God is love.*" Elder Blood was chosen Moderator ; and Elder Hull, Clerk ;—when as usual the letters from the churches were read, and the following is the total of the alterations in the churches. Churches, 42 :—of ministers, ordained, only 20 ; added, 260 ; dismissed, 75 ; excluded, 21 ; died, 21,—and a total of 3,181 in all the churches ; nett increase of 150 from the last year.—The *Chatham* church, in Columbia Co., *Clifton Park*, and 3 *Greenfield*, Saratoga Co., and 2 *Hartford*, Washington Co., N. Y., were received this session.

The *Otsego* Baptist Association, formed during the year 1795 on the 2nd of Sept. in Springfield, opened correspondence with this body by their messenger Elder Ashbel Hosmer. This was the *first* association ever organized to the west of this, in the State of New York, and it was especially welcome to the fellowship of this body, because its members were, some of them, the sons and daughters of the Shaftsbury

Association, who had emigrated into the then wilderness of Central New York. Elders Werden, Cornell and Joseph Craw, from this body, were present at the preliminary meeting to arrange for the organization of the Association; and at its first anniversary Elders Cornell and Jonathan Finch, were present, and aided them by their presence and counsel in arranging the order of their infant body. It was composed of 13 churches, 5 ministers, and 424 members. Some of these infant churches, had been planted and watered by the labors of Elders Blood, Cornell, Craw, and Caleb Nichols, of this Association. This body increased rapidly, and spread itself westward; so that in 1800, it embraced 57 churches, 15 ministers, 329 added, during the year; and a total of 1,764 members.

The church in *Franklin*, Delaware Co., was dismissed this year, to unite with the newly formed Otsego Association, with which it remained some fifteen years, and then it united with other churches in forming the *Franklin* Association, now composing, (in 1852) 27 churches, 19 ministers and 2325 members.

The spirit of revival seemed to have favored some of the churches during the year, and considerable additions were made to the following; *Bottskill*, Elder Barber's 31; 2 *Canaan*, Elder Elisha Barnes, 12; 3rd *Cheshire*, Elders N. Mason, and J. Leland, 26; 1 *Galway*, 24; *Great Barrington*, Elder Jeduthan Gray, 13; 2 *Greenfield*, 28; 1 *Hartford*, 49; and *Stephentown*, Elder Hull, 10; while to *New Bethlehem*, 9 were added; 4 *Shaftsbury*, 9; *Sandisfield*, 9; and some to nearly every church in the body. Hence it would appear that the Pastors and Brethren did not pray and labor in vain. No matters of business are recorded, of special interest, besides the usual routine, with preaching by Elder ZENAS L. LEONARD, of the Warren Association, on Thursday morning from 1 *Cor.* 1: 21; and a closing discourse by Elder *Parsons*, from *Heb.* 12: 15. Messengers were appointed as usual to the corresponding bodies, following: Warren, Stonington, Danbury, Vermont, Woodstock, New York, Otsego and Leyden Associations. The circular letter was prepared this year, by Elder Blood, on *Family Religion*.—It is a good practical treatise, but we cannot find room to insert it, and we propose to give a specimen of the *corres-*

ponding letters this year. This was prepared by Elder Leland, and is so brief and soul-stirring that we will copy it entire, with the form of address.

“The Shaftsbury Association, to the Corresponding Associations, sendeth Christian Love and Salutation.

BELOVED BRETHREN,

“As the indulgent Guardian of man has preserved our lives, and brought us together, at this, our annual meeting;—we have now an opportunity of addressing you in a collective capacity. It is a saying of the wise man, that *two are better than one, and a threefold cord is not quickly broken*. From which we learn that the design of Heaven, manifested by Nature’s great law, as well as revelation, is, that men should be helpers of each other. The feeble state of infants, the unwary paths of youth, the decrepitude of old age, the want in each sex, of the other, to make life agreeable;—and indeed, the inability of individuals to execute business of agriculture and the arts of mechanism;—all evince the utility of society in civil life. Nor are arguments less conclusive and pungent in matters of religion. But how are the laws of Heaven, (in some sort) frustrated by sin! rather we express it, the plum is gathered from the thorn,—the rose from the brier,—and the honey from amidst the stings. How has sin,—how does self-love and self-importance torment and chafe our minds among those very persons—our partners, our nearest connections, whom Heaven has appointed for our comforters; and without whom we are more forlorn than the beasts of the wilderness. But is there no antidote, is there no way to escape all the snarls of social life?—O gracious Heaven! show us the way—the hidden way to obtain all the blessings of society, without the disadvantages thereof. But here again, we check the language of our hearts;—for the voice of revelation promises neither to individuals, nor societies, in *this* world, good without evil,—peace without contention,—a crown without a cross,—nor profit, without incumbrance. Seeing then, that this world is a mixture of good and evil, and men are in a middle state, between the consummate holiness of Heaven, and the deformity of Hell;—let us wait patiently till our change comes;—nor be so overcharged with the evils of life, as to neglect the use of those talents and means that God has assigned us in our pilgrimage here on earth. In this point of light, we joyfully embrace this opportunity of corresponding with you, by letter and delegates; wishing that we might suggest a little

to you, (at least two mites) for your furtherance in the Gospel; and that in return, we might receive much from you, for our reproof, instruction and comfort.

“We conceive that the church of Christ, which is the Kingdom of Heaven, is not governed by the laws of men, but by the laws of Christ;—not by the acts of parliament, but by the acts and Epistles of the Apostles;—not defended by carnal weapons, and instruments of death; but by spiritual weapons and instruments of righteousness. *Not by might, nor by power, but by my spirit, saith the Lord.* This Kingdom forms no alliance with the Kingdoms and States of this world, but is distinct from them;—yet containing subjects in all of them, to be redeemed from among them. The negotiations, failures, violations, ratifications or punctual compliances of treaties between earthly kingdoms and states, no ways affect the church in its spiritual standing, which is secured in the great treaty between Jehovah and the Mediator. *The council of peace was between them both*;—in which covenant the persons and blessings of Christ’s Kingdom are both made sure. The offspring and vessels all hang on this nail.

“Dear Brethren, if such is the security and happiness of the saints,—O let us never forget the price of our redemption! The blessed Jesus came into this world, not to teach men husbandry or the mechanic arts,—not to instruct them in politics,—or any of the branches of science or natural philosophy;—he never taught man the use of the magnet or the mariner’s art. No: these things are good and profitable among men, but infinite’y beneath the cause that Jesus came to espouse. He came to do the will of him who sent him, and finish his work; to magnify his law, to clear up his amiable character, to make a display of his excellent perfections, to build up truth, to expose sin, conquer satan, and save sinners by his blood. O how immense the love! How free the grace! How inexpressible the kindness! How painful the conflict! How interesting to us, and how triumphant to himself, the victory. The bleeding victim, slain under the Mosaic institution;—the blood and smoke of the Jewish altars, but faintly pointed out the great offering of Christ, to make atonement for the sins of man.

“Let Arians, Socinians, or any others, undervalue the bloody sacrifice and vicarious sufferings of the GOD-MAN, CHRIST JESUS;—yet on this foundation we trust our souls, and humbly hope to spend a long eternity in finding out this knowledge of witty inventions; and in adoring the wisdom, love and grace, which we never expect, nor never wish to comprehend.

“Since our last Association, our dear brother, Rev. JOSHUA MORSE, of Sandisfield, has departed this life. He began the work of his ministry in his youth,—has followed it with unwearied zeal, solemn devotion and practical piety, to a good old age, and died in the triumphs of faith. We have gospel ground to believe, that while we are associating here on earth, and see his empty seat among us,—that he is associating with the saints in Heaven, and filling his seat among the servants of the Lord,—having received the blessed plaudit. “Well done good and faithful servant, because thou hast been faithful over a little, I will make thee ruler over much; enter thou into the joy of thy Lord.” O may all of us, who are called to minister in holy things, “Be faithful unto death, that we may receive a crown of life.” And may the Lord raise up, and send forth, able, wise, spiritual and faithful laborers into his vineyard.

“As to the state of our churches, there is nothing very flattering, nor is there any thing peculiarly discouraging. A worldly, careless spirit too much abounds in general; but there are some revivings.—Upon the whole, we can say, “The LORD reigns,”—and his word of revelation recommends itself to us with satisfactory evidence. The preceding minutes will give any curious inquirer, the number of our churches, and what alterations have taken place since our last anniversary.

“In this present session, moderation and good order have presided, and some quickenings of the Holy Spirit. And may the Word and Spirit of the living God be our Guide and Comforter, forever, AMEN.”

“By order of the Association.

JUSTUS HULL, Clerk.

CALEB BLOOD, Moderator.”

1797.

The Seventeenth Anniversary was held with the *Bottskill* church, in Union Village, as it is now called, Washington co. N. Y., June 7th and 8th. This appears to have been the first and only session of this body, ever held with that church. Elder JEDUTHAN GRAY, of Great Barrington, Mass., preached the opening discourse from Rom. 5: 10, “For if when we were enemies, we were reconciled to God, by the death of his Son, &c.” Elder Powers was chosen Moderator, and Elder Lemuel Covell, clerk. The letters from the churches indicated progress, and in some of them, revivals had cheered the hearts of God’s people.

The largest accession was made to Elder A. Brown's church, the 1st Hartford, which had received the unusual number of 106. In a note at the foot of the page of statistics, it is stated that "this marvellous addition to the church, began last June. In a tremendous war of the elements, a woman was killed by thunder, [lightning]. More than *forty* of these converts, dated their first awakening, from that solemn alarm." Such instances, of awakening by the fury of the elements, are on record in other places. In the town of Exeter, Otsego co. N. Y.; "in 1799, a most remarkable thunder-storm occurred, which, by the blessing of God, was the means of awakening some to a concern for their souls. Soon after, ten were added to the church.* Thus is fulfilled what we read in Job 37: 2-5, "Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth; he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. *God thundereth marvellously, with his voice; Great things doeth he, which we cannot comprehend.*" And so says the *Psalmist*, 29; 3, 4. "The voice of the Lord is upon the waters;—*the God of Glory thundereth*; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of Majesty." Oh! who has "an arm like God?—or *who can thunder* with a voice like him?"

Besides the revivals reported in Hartford, considerable accessions were made to some other churches. Elder Barber, at Bottskill, received 13; Chatham church, 12; Elder Cornell, at 2 Galway, 10; Elder Gray 8, at Great Barrington; Elder Craw 17, at 1 Greenfield; and 10 were added to 3 Greenfield; 14 to the Mapletown church under Elder Samuel Roger's care; and 14 to Elder Hull's church, the 1 Steventown, as named this year on the minutes. Six churches were added this session to the Body; viz:—2 *Pitts-town*, Elder Stephen Hunt, Pastor; 2 *Stephentown*, Elder Robert Niles, Pastor, 3 *Saratoga*, (afterwards called North-umberland) Elder Calvin Hulbert, Pastor; 2 *Milton*, (afterward Ballston Spa); *Granville* and *Ballstown*, N. Y. Statistics, as follows:—48 churches; 28 ministers; 271 add-

* History of Bap. Miss. Convention, N. Y., page 19.

ed; 73 dismissed; 37 excluded; 26 died; total 3,458. From nine of the churches, there was no information this year, and a number of them had sent no information for some time, viz: *Hancock*; 1 *Shaftsbury*; 3 *Shaftsbury*; *Chesterfield*, *Pittsfield*, *Norway*, *Nine Partners*, *St. Coyck* and *Washington* churches. A number of these had not enjoyed pastoral care for years, and therefore, as is usual in such cases, they either declined, or stood still in the cause.

Little of special interest is recorded upon this year's minutes, and we will not dwell on them. There was preaching by Elder Hull, on Thursday morning, from Gal. 3: 11, and by Elder Sylvanus Haynes of the Vermont Association, during the day, from Heb. 2: 4. The circular letter on "Godliness on Earth and in Heaven contrasted," was prepared by Elder J. Leland; and the corresponding, by Elder Barber; but we cannot insert them. The following singular *advertisement* is recorded on the 8th page of the Minutes, as a caution to the churches against an impostor, which may be found below.*

1798.

The Eighteenth Session was held at Elder Hull's meeting house, in Stephentown, N. Y., June 6th and 7th, and opened by a Sermon from Songs of Sol. 6: 9, "*My dove, My undefiled, is but one,*" by Elder Samuel Rogers, of Mapletown, or Hoosick. Elder Blood was chosen Moderator, and Elder Leland, Clerk. The letters read from the churches, indicated a slow but steady increase among them generally; almost every one having received some additions; and some of them, good seasons of refreshing from the presence of the Lord. Those most highly favored were:—The Bottskill, 15 added; Chatham 9, Elder Job Champion; 1 Hartford, 15; West Hillsdale, 7; Mapletown, 17; Mayfield, since called Broadalbin, Elder Hezekiah Gorton, Pastor, 7 added; 1 Pitts-town, Elder I. Webb, 8; Elder Hull's church 12; and Elder Niles', 2 Stephentown, 8; making them 58 in all.

* "TAKE NOTICE!—A certain man has been traveling around the country in the profession of the Ministry; sometimes he calls himself *Dudley Young*; at other times, *Peter Powers*, alias *Walter Powers*;—was whipped at Northampton, last fall for stealing a horse, and declared that he was Elder *Lemuel Powers*, of Stillwater. Who the fugitive is, we know not, but take this method of clearing the character of *Lemuel Powers* of the charges that were proved against the vagrant. Elder *Lemuel Powers* is a large, fat man, with large eyes; but the counterfeit, is a slim man, with small eyes."

The 2 *Hillsdale* church, sometimes called East Hillsdale, the church in *Thurman*, Jehiel Fox, Pastor, (now Chester, Warren co. N. Y. ;) and the *Partridgefield*, Mass., (called Peru in 1807, and then Hinsdale, in 1810,) were added this session. But the church at Pittsfield, Mass. and the church at Nine Partners were both dropped. The statistics of the Association are recorded as follows :—Churches, 47 ; ministers, 29 ; added, 161 ; dismissed, 62 ; excluded, 37 ; died, 14 ; and a total of 3,460 members.

Elders Blood and Rogers were appointed a committee to visit the 3d church in Shaftsbury, and report how they find said church at the next association. A like commission of Elders, Rathbun, Gray, Hull, Leland, and Deacon Cooman, were sent to visit the church in Washington. Also, Elders, Covell, Craw, and Finch, to visit the church at Norway, and report how they find their state.

The body had now become so large and widely extended, that the question was agitated among them, Whether it is not best to divide the association ;—and in reference to this, we find the following item of business recorded on the 5th page of the minutes for this year.

“13. On motion of Elder COVELL, agreed to refer it to the churches, *whether or not*, it will be best for the Association to be divided into two ?—and if it is thought most advisable, where the dividing line shall run ? The churches are requested to signify their minds on the subject at the next association.”

So early as this year, the merits and demerits of Speculative Free Masonry, become a subject of inquiry, and elicited from the association, the following expression of sentiments in regard to it :

“Item 14. Several queries from churches occasioned the following advice.

“Dear Brethren,—As a number of our churches are greatly distressed by their members joining with the *Free Masons*, for the peace of the churches we pray such to resist. If there is no moral evil in joining with the Masons, —yet it is sinning against the weak brethren, and he that sins against his weak brother, sins against Christ. But as this Association claims no jurisdiction over the members of churches, each church must judge for itself, according to fact and circumstance.”

The circular letter was written by Elder Lemuel Covell, on the subject of "Gospel Discipline;" and the corresponding letter by Elder Robert Niles. Each was very good of its kind, but we are unable to insert them. Arrangements for the next session were made, and the body rose after a sermon by Elder Leland from Isa. 54: 17, "No weapon formed against thee shall prosper, &c.," Elder Blood also preached on Thursday morning from John 1: 14. And again did the brethren separate from the place of holy convocation, and go to their fields of labor, to gather in a glorious harvest, ere another anniversary.

1799.

The Nineteenth Anniversary was held at Elder Niles's Meeting house, with the 2nd Stepentown church, June 5th and 6th. The introductory sermon was delivered by Elder Isaac Webb, from Rom. 2: 7, "To them, who by patient continuance in well doing, seek for glory and honor, &c." Elder Samuel Rogers, of Mapletown, was chosen Moderator, and Elder Edward Barber, of Bottskill, Clerk. *Two* churches, the *Cambridge*, or White Creek church, under the pastoral charge of Elder Israel Craw; and the *Kingsborough* church, were added this session. But the churches at Washington, Mass., and the Norway church, N. Y., were dropped from the minutes. This was a year of great prosperity in most of the churches; large accessions having been made to many of them, and the mouths of God's people were filled with praise, and their hearts with gladness, for the wonders of divine grace.

The whole number of churches reported in the minutes of this year, is 47; ministers, 33; added, 799; dismissed, 79; excluded, 46; died, 18; and a total of 4,060. This was a net gain from the year before, of 600 members in the whole body. Would that we had a description of these revival mercies from the pens of those venerable pastors who were witnesses of them. Excepting one, we know not that any account of them is in print, or to be found. And that one from the glowing heart and ready pen of Elder Blood, of Shaftsbury, we will here copy from Backus' Church History of New England.*

* Edition of Am. Bap. Publication Society, p. 215, 17.

He says: "In April, 1798, Mr. Blood, pastor of a Baptist church at Shaftsbury, in Vt., had his soul greatly affected with the low state of religion among them, with earnest cries that God would pour out his spirit upon the souls of men, and save them from sin and ruin. In July following, a person who had been converted before, came forward in Baptism; and her declaration and example awakened many others, and *four* were baptised in August, and *seventeen* in September. And the good work went on in such a manner, that on Feb. 21 1799, he said: 'The whole number added to this church, since last May, is *one hundred and seventy-five*—twenty-five by letter and other wise, and 150 by baptism. Our whole number is 346. Many of this number are removed into different parts of the country; there are however, nearly 300 that live in the vicinity, the remotest of them not more than six miles from our meeting-house. There are also about *sevnty* added to the West church in this town, since the work began; and *thirteen* to the East church. In years past, there has not been the most cordial fellowship between the *three churches* in this town; but the Lord has now effected a happy union between us. On the last Lord's day in January, we all met at one communion table. That happy day, my soul had desired for years. Nothing but experience could have made me believe it possible, that I could have felt so much solid delight, anticipated so much trouble, and rejoiced with so much trembling, at one and the same time. That day I trust will never be forgotten by me.

"In about two months after the work began, the whole town seemed to be affected. Conference meetings were attended *two or three* times in a week in almost every neighborhood; and it was surprising to me, that scarcely a single instance appeared of over-heated zeal, or flight of passion. Both sinners under conviction, and those newly brought into the liberty of the gospel, conversed in their meetings with the greatest freedom; they spoke, *one at a time, a few words*, in the *most solemn manner* I ever heard people in my life. And in general they spoke so low, that the assemblies must be perfectly still or they could not hear them; yet a remarkable power attended their conversation. Sinners would tremble as though they felt themselves in the immediate presence of the great Jehovah. Some of all rank and characters among us have been taken; from the most respectable members of society, to the vilest in the place. Some of our most noted deists have bowed the knee to King Jesus; and a number of Universalists have forsaken their delusions, and embraced the truth

And when the Shaftsbury association met in June, 1799, (says Backus,) they had accounts that 259 had been added in the year, to the *three* churches in Shaftsbury, and not one member had died in that time."

Such a revival of religion is seldom enjoyed in a church and town. It is an inestimable blessing to a community and yet its influence, if resisted, is awful, to harden and destroy those who will not bow their necks to the yoke of King Jesus, nor open their hearts to receive his truth and grace. We take this to be a specimen, perhaps more than ordinarily striking, of those seasons of blessing with which many of the churches of this body were favored for two or three years. To speak of each of these we cannot; but may simply enumerate the churches most highly favored during this year. Bottskill, Elder Barber's church, received 13; Cambridge church, which had been much distracted for years, and in a low state, had settled and ordained a pastor, Elder ISRAEL CRAW, and added 27; Chatham, Elder Job Champion, 6; Chesterfield, Elder Ebenezer Vining, had received 27; Clifton Park, 6; Great Barrington, Elder Gray, 24; 1st Hartford, Elder Brown's, 18; 1st Hillsdale, Elder Abel Brown's, 32; 2nd Hillsdale, 14; Mapletown, Elder S. Rogers, 21; Mayfield, Elder H. Gorton, 16; 1st Milton, 45; 2nd Milton, 74; Northumberland, Elder Calvin Hulbert, 16; Partridgefield, Elder Ebenezer Smith, 29; Sandisfield 74; Schodack, Elder Stephen Olmstead, 17; 1st Shaftsbury, 73; 2nd Shaftsbury, 15; 4th Shaftsbury, Elder Blood, 171; 1st Stephentown, Elder Hull, 21; 2nd Stephentown, Elder Niles, 10; Thurman or Chester, Elder Jehiel Fox, 34. A number of the churches were without accessions this year; but came into remembrance before God the following year, and shared in the glorious displays of his grace.

The corresponding associations were much increased by this time, as we find the following named in the minutes, besides those usually printed, located in the Southern States, viz:—"By the hand of Brother Brame, received Ministers from the southward associations, viz: *Georgia, Charleston, Neuse, Baptist General Committee, Portsmouth, Middle District, Tar River, Dover, Culpepper, Goshen, Roanoke, Ketchikan, and Baltimore.*"

Here are 13 associations of Baptists south of the Philadelphia, embracing a large brotherhood of disciples. And in the middle and eastern states there were 8 other associations in correspondence with the Shaftsbury, making at least, 22 such bodies, in the United States in 1799. The *Rensselaerville* also, located in Albany Co., and westward, formed in 1798,—asked for correspondence ; and a committee of Ministering Brethren, were appointed to visit them at their session “the 3d Wed. in Oct., at the house of Elder Josiah Baker, in Rensselaerville ; and report at the next association.” So cautious were the Brethren, in extending their fellowship to unknown bodies. The following is another instance of their christian prudence, as well as tenderness toward those whom they knew, but could not receive officially.

“10. Inasmuch as the Vermont Association has fallen into two parties, and each of those parties sent Messengers to us, claiming a right to be received as the Delegates of *Vermont Association*, with whom we formerly corresponded ;—Agreed, that this association does not wish to hurt the feelings of either party, or any way intimate that we do not fellowship them as Christian Brethren and Churches, but declare that we have fellowship with them as such : But as we cannot receive the delegates of either party, without supporting their claim, we think it most advisable not to receive *any* of them in their *official* capacity,—but wish to exercise every degree of Christian love to them, and request *all of them* to take seats among us, in the *capacity of individuals*.”

The following item of business also, shows the frankness of those times in regard to disorders that were creeping into the churches. “Some suggestions in the letters from Mapletown and Pittstown respecting the power of an Association, occasioned the following declaration.

“The Association take this opportunity of declaring their sentiment ;—that it is gospel-wise for the Association, whenever they receive official information that any church in the Union has fallen from the faith and practice of the Gospel, that the Association may and ought to withdraw their fellowship from such church as fully and publicly, as they formed fellowship with them at first.”

The proposition made last year to divide the association,

was postponed for the present, and the Brethren continued a few years more in the same body.

The circular letter was written by Elder Lemuel Covell of Pittstown;—on “*Close walk with God;*” and the Corresponding Letter, by Elder Joseph Cornell, we insert, because so brief and appropriate, as a specimen of his style of thought and writing. Elder Cornell had removed to Galway, 2nd church, in 1794, from Manchester, Vt., and remained *five* years as Pastor of the Galway church, when he became a missionary in Western New York and Upper Canada for *three* years, under the patronage of the Mass. Bap. Miss. Society. We insert this Corresponding Letter from his pen, as a kind token of fraternal regard, from one body of the Christian discipleship to another.

“The Shaftsbury Association, to the Corresponding Associations sendeth Christian Salvation.

“BELOVED IN CHRIST OUR LORD.

“Through the goodness of God, another of our long wished for anniversary meetings has come, which gives us an opportunity of addressing you; and it is with joy we have blessed news to communicate, that large additions have been made to a number of our churches. The cords of Zion are lengthened, and her stakes are strengthened; the prophecies and promises of Christ are fast fulfilling,—his work is before him, and he will reign until he has put all his enemies under his feet. But while our hearts are bursting forth in songs, that the wilderness buds and blossoms as the rose, and the desert is become a fruitful field in many places;—we are cheeeked with heavy tidings from other of our churebes, that a great declension has taken place among them, through the baneful influence of the honors of the world, the cares of this life, and the deceitfulness of riches; so that our cup is mingled with joy and grief. Joy, to hear of the outpouring of God’s spirit in the conversion of sinners; being assured that all things work together for good, to them that love God, who are called according to his purpose;—knowing that such are built on that rock against which the gates of Hell shall never prevail. GRIEF, to find that any should forsake their first Love, be hindered in their heavenly race, and wound the heart and hands of Christ in the house of his friends. But while we rejoice with those that rejoice, weep with those that weep, and mourn over those that are fallen;—we have

this to comfort us, that religion has gained much ground among us the year past: blessed be God! Now, Dear Brethren, we desire to continue our correspondence with you, that we may know of you, how the cause of truth prevails among your churches; and our sincere prayers are, that the enemies of Christ may bow before his truth, the flood of errors be dried up, and the King of Glory reign triumphantly throughout the earth.

"With pleasure we have received Minutes, Letters and Messengers from several of our sister Associations, and wish to return the tokens of Love and Friendship. And may the Lord preserve us all from every evil, and bring us to his heavenly Kingdom.

"By order of the Association,

SAMUEL ROGERS, *Moderator.*

"Attest, EDWARD BARBER, *Clerk.*"

1800.

The Twentieth Anniversary of the Association, which will close up the history both of the 18th century, and the second period of the existence of this Body, was held in Elder Blood's meeting house at Shaftsbury center, on the 5th and 6th of June. The Introductory discourse was by Elder Justus Hull, according to appointment, from 2 *Cor.* 4: 7,—“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”

Elder Blood was chosen Moderator, for the sixth time, in a dozen years, and Elder Elias Lee, of Ballston Spa, Clerk.

The letters being read from the several churches, furnished statistics for the table following: which we copy entire, as we did in the year 1791,—that the state of the whole Body may be seen at a glance.

N. B. Names of ministers are in small CAPITALS. Those with this mark *, were not present. From churches marked thus †, we had no accounts, this session. A dash — denotes no settled minister.

CHURCHES.	MINISTERS & MESSENGERS.	Added	Dism'd	Excl'd	Died	TOTAL
<i>Ballston †</i> <i>Cambridge,</i>	ISRAEL CRAW, Comfort Curtis, Hedy Smith, Joseph Collins.	12	1	1		50
<i>1st Canaan,</i>	ELICE BROMLEY. *	40	5	1	1	59
<i>2d Canaan,</i>	ELISHA BARNES. *	6	1	1	1	35
<i>Chatham,</i>	JOB CHAMPION.	12		2		56
<i>1st Cheshire,</i>	PETER WERDEN, Stephen Carpenter, Stephen Brayton, Jonathan Rich- ardson.	13	19	3		64
<i>3d Cheshire,</i>	JOHN LELAND, * NATHAN MASON, * JOSIAH GOD- DARD, * Joel Redway, Nathan Mason, 2nd, William Wolcott.	214	8	2	1	394
<i>Chesterfield,</i>	EBENEZER VINING, Mat- thew Burk, Consider White.	18	7		1	80
<i>Clifton Park, †</i> <i>Chester,</i>	JEHIEL FOX, John Punder- son, Hezekiah Baldwin.	8	10	2	2	36
<i>1st Galway,</i>	JOSEPH CRAW, Alpheus Moore.			1		81
<i>2d Galway,</i>	—, James Job, James Warner.	3	1		1	57
<i>Granville, †</i>						67
<i>Great Barrington,</i>	JEDUTHAM GRAY. *	29	8	1	1	18
<i>1st Greenfield, †</i>	—, Lemuel Taylor,					130
<i>3d Greenfield,</i>	— Jeffords.	7	1	1	1	92
<i>Hancock,</i>	CLARK ROGERS,* DENNI- SON EGGLESTON, William Douglas.	9	2		2	59
<i>1st Hartford,</i>	AMASA BROWN, Issachar Bates, Aaron Smith, A. Ingolsbee.	3		2	1	47
<i>2nd Hartford, †</i>						326
<i>1st Hillsdale,</i>	ABEL BROWN, Thomas Rodman, Benj. Twiss.	28		1		32
<i>2nd Hillsdale,</i>		12	4	1	1	129
<i>Kingsborough,</i>		13		1		61
<i>Mapletown,</i>	SAM'L ROGERS, D. Rose, Solomon Gale.	9		3	3	44
<i>Mayfield,</i>	HEZEKIAH GORTON.*	27	1			60
<i>1st Milton, †</i>						77
<i>2nd Milton,</i>	ELIAS LEE,		1			95
						92

CHURCHES.	MINISTERS & MESSENGERS.	Added	Dis'm'd	Excl'd	Died	Total
<i>Northumberland, †</i> <i>Partridgefield,</i>	CALVIN HULBERT.* EBENEZER SMITH, John Couch.	9		1		67 55
<i>1st Pittstown,</i>	L. COVELL, I. WEBB, John Rouse, Jared Carter.	7	9	2	1	81
<i>2nd Pittstown,</i>	STEPHEN HUNT.	5		4		49
<i>1st Providence,</i>	J. FINCH, Sam'l Halsted.	44	7	3		95
<i>2nd Providence,</i> <i>Pownal,</i>	C. NICHOLS, Henry Gard- ner, Jedediah Ayles- worth, Isaac Clark.			4	1	45
<i>Sandisfield,</i>	JESSE HARTWELL, Joshua Emms, Asabel Morse.	10	10	2	2	128
<i>1st Saratoga,</i> <i>2nd Saratoga,</i>	—, Nathaniel Saxton, Peter Baker.	9	2	3		165
<i>Savoy, Mass., †</i> <i>Schodack,</i>	NATHAN HASKINS.* STEPHEN OLMSTEAD, David Turner, Jas. Cole.	1	7	4	1	28
<i>1st Shaftsbury,</i>	—, Cyprian Downer, Moses Sage, Amaziah Martin, Thomas Matti- son.	14				40
<i>2nd Shaftsbury,</i>	—, James Herrington, Peleg Mattison, Judah Werden.	33	2	1		92
<i>4th Shaftsbury,</i>	CALEB BLOOD, Isaiah Hen- drick, Benjamin Cole, David Mattison.	7		3	3	98
<i>Stephentown & Peters- burgh,</i>	JUSTUS HULL, Caleb Bent- ley, Ebenezer Pearce, Henry Reynolds, Alder- man Baker.	2			1	38
<i>West Stockbridge,</i>	EBER MOFFITT,* Fairing Wilson.	7	3	2	2	366
<i>2nd Stephentown,</i>	ROBERT NILES,* Edward Carr, Jesse Goodrich.	135	2		2	298
<i>Williamstown, †</i>		7	3			77
		14	3		1	77
						18
46 Churches.	33 Ministers.	767	117	47	35	4,127

The Bottskill church, for some reason not specified in the minutes, withdrew from the body, though not from its fellowship; and the Stillwater church, though represented by three delegates, yet gave no statistics for the minutes, be-

cause they were in a broken condition,—so that the total of members in the Association, does not seem as large as would have been expected, after an accession of 767. The net increase from last year, is but 67;—while if those two churches had reported the number of the previous year, 464,—the net gain would have been 531;—and the total number, 4,591. But with the diminution above named, from the absence of the statistics of these churches, the year 1800 presents a great increase from the year 1791, when we printed the whole statistics before. Let us compare them for a moment.

In 1800, 46 chhs. ;	33 ministers ;	767 added ;	and a total of 4,127
“ 1791, 26 “	19 “	408 “	“ 1,754

Increase, 20 “ 14 “ 379 more added in a year, and 2,373

more members ; or more than *double* the membership, and *nearly* double the number of churches and ministers. This was a great enlargement in only nine years ; and a *greater still* in 19 years, or since, the association was organized, in 1781. Surely might the Fathers and Brethren exclaim at this session, in comparing the beginning of the Body, with the then present condition of their churches, and of the denomination in these parts ;—“*What hath God wrought ?*” What a firmament of churches in the eye of our Brethren ! and what a galaxy of stars in the moral worth, piety and talents of such ministers, as A. Brown, Barber, Blood, Covell, J. Craw, J. Fox, H. Gorton, Gray, Hull, Hartwell, Irish, Leland, Mason, Niles, Nichols, Olmstead, Smith, Vining, Webb and the venerable Werden, now leaning on his staff for support, while he worshipped God among his Brethren. An unusual amount of talent, piety and worth, concentrated in one Association ! What wonder if these “*best gifts*” in the ministry were coveted by the churches elsewhere, and some of them drawn away to other fields of labor in the growing west, as were a Gorton, Hartwell, Irish, Niles and some others, in a few years.

Of the revivals reported this year, the most powerful had been enjoyed in the 3 Cheshire, and the Stephentown and Petersburgh churches. There had been good accessions to a large proportion of the churches, as will be seen by the table of statistics ; but the *showers of grace* came down upon the

churches under the care of Elders Hull and Leland. We cannot furnish, as would be gratifying, a specific account of the work in Elder Hull's congregation; though it must be a powerful work of Divine grace that increases a church in one year from 165 to 298, a gain of 133. But of the revival in 3 Cheshire, under Elder Leland's labors, the following account from his own pen will be acceptable, we presume. After stating the labors of his ministry for a number of years in itinerating in New England and New York; he says:

"In August 1797, I made a tour to Virginia, and was gone *six* months. I preached all the way there, and traveled and preached among my old friends three months, and then returned, having traveled more than 2,000 miles, and preached more than 170 times. My friends through the whole received me kindly;—but I saw no great revivals of religion anywhere, save only at Scotch Plains, (N. J.,) among Mr. Vanhorn's people. After my return, I was busily employed in domestic concerns for about 18 months, preparing to go to Virginia again, in August, 1799. To this end, I had sent on appointments for meetings, about one hundred miles on my way, as far as Carmel meeting house. Having finished my domestic affairs a fortnight before my appointments began, I told the people in Cheshire, that I would preach for them every day or night until I started. At this time, a heavenly visitant came to my house,—my heart, with the salutation of "Peace be to you,—peace on Earth and good will to man." When I sat in my house, it would seem as if the room was white-washed with love. When I went into the field, a circle of heavenly mildness would seem to surround me, and the following words would be injected into my heart again, again, and again; "*The Lord will work.*" My meetings during this "feast of tabernacles," (as I called the fortnight,) were crowded. At the meeting-house, such silence reigned as I had never seen before. My struggle of mind was great, whether I should go to Virginia and leave these hopeful appearances, or stay at home, and strive to fan the sparks. And as the time drew on, my struggles increased. I prepared for my journey, and preached my last sermons a few miles on the way. The people followed in droves, and, in time of meeting, wept bitterly. I finally went on my journey, and attended my appointments, which I before had made, the distance of 100 miles,—and then returned back. I

was gone about *twenty days*, preached about the same number of sermons, and baptised 13 persons. On my return, I found the work had broken out like the mighty rushing waters. This induced me to preach every day or night until the March following, in which time more than *two* hundred were baptised.

Before the work made a visible appearance, and for three months afterwards, there was not a day but what I had the spirit of prayer, and a travail for souls; and often felt as if I should sink under the weight of my burden, if souls were not delivered. Sometimes, individuals would lay in my heart; at other times, the longing desire would be more general. After three months I felt that spirit of prayer abate, but the spirit of preaching continued for three months afterwards, until the ingathering was over, and then, the peculiar impression which I had, subsided.”*

Very few of the churches had received *no* accessions during the year. Several that were barren the year before, had been favored with a blessing; while the following had shared in the continued influences of the Holy Spirit from the year previous, receiving almost an equal number each year; viz: Chesterfield 18 this year, and 27 the last; Great Barrington, 29¹ this year, and 24 the last; 1 Hillsdale, 28, this year, and 32 the last; 2 Hillsdale, 12 this year, and 14 the last; Mayfield, 27 this year, and 16 the last; Schodack, 33 this year, and 17 the last; 1 Stephentown, 135 this year, and 21 the last; and 2 Stephentown, 14 this year, and 10 the last. Beside these, it will be seen by the statistical table, that considerable additions were made to the Cambridge, 1st Canaan, Chatham, 1 Cheshire, Elder *Werden's*; Kingsboro', 1 Providence, Pownal, and 2 Saratoga churches. This anniversary must have been a joyful occasion to the ministers and brethren present, in recounting the wonders of grace during the year, among so large a number of the churches, bringing into the folds of the Heavenly Shepherd so many lambs of Christ, and returning a large number of the sheep who had wandered from their Shepherd's care. It might well be called a year of Jubilee. And the feast was kept by a large gathering, both of ministering and other brethren, from near and far off. There were present *Twenty* ministers, as delegates from their respective churches, be-

* Auto-biography of Elder J. Leland, in his works, p. 31.

side some *sixty* other brethren ; who with a dozen or more visiting ministers, made nearly one hundred members of the Body at this very interesting session. The following Associations were represented by Messengers or minutes, or both.

Philadelphia,	Elder Andrew Harpending,	and	Minutes ;
New York,	—————,	Letter	and Minutes ;
Danbury,	Elder Babcock,	“	and “
Leyden,	“ Bemis,	“	and “
Otsego, N. Y.,	Elders Hosmer and Lawton,	and	a letter ;
Woodstock,	—————		Minutes :
Warren,	Elder Orcutt,	Letter	and Minutes ;
Rensselaerville,	Elder David Mudge,	Letter and	“

Various items of business are recorded, which deserve to be mentioned, among which are the following.

“10. *Query*, from the 1st church in Cheshire ;—Is it not best, all things considered, to endeavor to promote a public fund for the benefit of suffering churches in the Association ?”

“Recommended to the consideration of the churches, and wish them to signify the result of their deliberations to the association, at our next session.”

“11.—Elder Ebenezer Smith presented a petition from the church in Partridgefield, stating that they are in distress, by being taxed, and having their property sold at public auction, to assist in building a Congregational meeting-house ; that there is some hope of obtaining redress, if they can raise money enough to carry on a suit at law ;—they therefore request the advice and assistance of the Association in their embarrassed situation.”

The brethren after some deliberation, proposed to aid them by a contribution, which amounted to \$45,50. And to this, they added the following salutary piece of advice, viz :

“To strive to be at peace with all men ; but at the same time to use all lawful endeavors to preserve inviolate the rights of conscience and property :—and as we think the conduct complained of, is a violation of both, we conclude they have a right to stand in their own defence ; and do promise to afford them further assistance if needed, to relieve them from their present distress. In order to carry

the above mentioned purpose into execution, Elders, Warden, Leland and Smith, were appointed a committee to deliver the money collected, and report to the churches, what further assistance they need."

This was the first instance of a like kind, occurring, in the history of this body, and it came up before the brethren again in subsequent years. The design of the query from the Cheshire church about a public fund in the association, was, doubtless, to furnish the means wherewith any church might be defended against illegal or oppressive measures, like those that afflicted this church of Christ. The Ashfield church, for a few years in this body, had been a like sufferer from the oppressions of a sister-denomination. BACKUS says of this case, in his church history of New England :

"The town of Ashfield was planted in 1751, and a Baptist church was constituted and organized there, in 1761, with a large majority of the inhabitants in their favor. They had upheld worship there through all the perils of a long war ; yet after it was over, others came in, and obtained a congregational minister, and taxed the Baptist minister,* and his people, for his support. One condition in the grant of the town was, that they should settle an orthodox minister, and build a meeting house ;—and as the Baptists were taxed for doing that, they paid it. But after they had done it, a law was made in 1768, which took the power out of the hands of the inhabitants, and put it into the hands of the proprietors, many of whom did not live in the town, to tax all the inhabitants of the town for the *support* of said minister, and to lay the *tax wholly* upon the lands, be they in whose hands they might ; and to *sell the lands*, if the owners refused to pay it. The word *support* was not in the original grant of the town from the government. Yet in 1770, *three hundred and ninety-eight acres of land*, owned by the Baptists, was sold, because they refused to pay a tax laid contrary to the original grant of said lands. They sought to the legislature for relief, without any success for near *three years*, and then sent to the King in council, and got

* This very minister, was the Rev. Ebenezer Smith, of Partridgefield, in 1800, and who asked the intervention of the Shaftsbury Body, with money and other needful aid, against religious oppression.

that law 'disannulled. But no sooner was the news of it published here, than a malicious prosecution was commenced against the character of a chief father of that Baptist church, and though he was fully acquitted upon trial, yet he got no recompense for his costs and trouble. This plainly discovers what wickedness is the consequence of supporting religious ministers by force." Backus, p. 190-191.

This is but one of many similar persecutions for conscience sake, to which our Baptist Brethren, in Massachusetts, were subjected in the earlier period of our colonial history, and before the war of the revolution had wakened up a general love of liberty, and made the *whole people* jealous of all encroachments upon it. And yet the right to enjoy liberty of conscience in matters of religion, seemed not to have been well understood and properly respected, by very many, until past the close of the Eighteenth Century. For further illustrations of this spirit of persecution, as recorded by Backus and Benedict; see the note below.*

Another matter of general interest that came up at this session is found in the following paragraph of the records of the Body. Here is the germ of that organization of our denomination for missionary objects and for Christian intercourse from time to time, that was finally accomplished in the Providence of God, by the instrumentality of Judson and

*In further illustration of the severity of the Congregationalists or "standing order," against the Ashfield Brethren, read the following extract from Benedict's history of the Baptists, Vol. 1, p. 435, 436.

"The Ashfield church formerly belonged to the Warren Association, but for some reason it does not now, (in 1812) associate with any connection. It was formed in 1761, and Ebenezer Smith became its pastor. For a number of years, this church and its adherents were persecuted with great severity by the predominant party. In 1770, about 400 acres of their land were disposed of at public sale, by the furious parish tax-gatherers. For a demand of less than *four dollars*, Mr. Smith was dispossessed of ten acres of his home lot. From his father was taken *twenty* acres, containing his orchard and burying ground, which was struck off to one Wells, for less than *seven* dollars. This coveting of fields, and taking them by force, goes beyond any thing we read of in England. There is an account of the Pope taking land in a similar way, from the Waldenses in France;—but in protestant countries no example of the kind appears. In these distressing circumstances the Baptists petitioned the Boston Assembly for relief;—a number of fair promises were made, but no assistance was afforded them, until they by the assistance of Gov. Hutchinson, addressed the king and council, by whom the law, which sanctioned their oppressions, was disannulled, and their land ordered to be restored. The business was not finally settled until 1774, by which time, the minister, who had been the occasion of all this oppression, became obnoxious to his own people, and went off with the estate which had been settled upon him."—[*Benedict, New Ed.* p. 420.

Another case of cruel religious persecution, is narrated by the venerable Backus, as endured by the Baptists in STURBRIDGE; in the following words:

"The certificate acts which were made from time to time, to exempt us from ministerial taxes, were often violated by our oppressors, especially where new

Luther Rice, in 1814, when the latter had rallied our denomination together, to accept the services of the former, as our first Foreign Missionary among the heathen.

“*Item 12.* Took into consideration the motion from the Philadelphia Association, respecting a *general conference*, which is in these words:—‘Apprehensive that many advantages may result from a GENERAL CONFERENCE, composed of one or more members from each Association, to be held every *one, two or three* years, as may seem most subservient to the interests of our Lord’s Kingdom; this Association respectfully invites the different Associations in the United States to favor them with their views on the subject.’ After some conference on the subject, concluded to recommend it to our churches to favor us with their views on the matter, at our next session; and we will then return an answer to the Philadelphia Association.”

“*Item 13.* On motion of Elders Webb and Covell, *voted* to recommend it to the churches, to lend some assistance to the Baptist church in the village of Troy, towards building a house for divine worship. When we consider that their number at present is but small, and consists mostly of females,—there being not more than two or three males who can advance any thing towards such an undertaking:—and at the same time consider that there is a favorable prospect

churches were formed. The Baptist church that was formed at Sturbridge in 1749, gave in certificates according to law, and yet they were all taxed to the parish minister;—and in two years *five* men were imprisoned for it, at Worcester; and *three* oxen, and *eight* cows were taken away besides a great deal of other property. Several men sued for recompense, and at length judgment was given for them, in one case; but the other cases were non-suited, under the pretence that the actions were not commenced against the right persons. The Baptists judged that their damages in these cases were not less than *four hundred* dollars. And a representative from Sturbridge prevailed with our Legislature to make a new law in 1752, to exclude all Baptist churches from power to give certificates, until they had obtained certificates from three other Baptist churches, that they esteemed *said church*, to be conscientiously Anabaptists;—that is, *rebaptizers*,—which they never did believe.—Yet, rather than to suffer continually, most of the Baptists conformed in some measure to their laws, until they were convinced that *true help* could not be had in that way, and therefore they concluded in 1773, to give no more certificates, and published their reasons for so doing.”—[*Backus*, p. 190.

One more extract, to illustrate the spirit of persecution, visited in those days, upon our fathers for their tenacity to Baptist views.

“More of this appeared in other places. After the Baptist church was formed in Haverhill, (Mass.) in 1765, they gave in certificates to the other denomination according to law; and yet they were all taxed to them. And in 1766, a large quantity of goods were taken from *one* of their society; and they sued for recompense in several courts, until judgment was given in their favor, in 1767, by our *superior court*. Their opponents had promised that this should be a final trial;—yet they violated that promise, and procured another trial in June, 1769, when the case was

of their society's increasing, if they had a suitable place to meet in, and had preaching part of the time, (which they might have, if they had a house,)—together with the importance of having the cause of religion built up in that place; we flatter ourselves that our churches will come forward with promptitude, and contribute liberally for so noble a purpose."

It does not appear by the minutes of succeeding years how much, or whether any thing was contributed in aid of the then infant cause in Troy; but be that as it may, the Lord took this interest under *his* patronage, and so caused it to flourish that the Association was held in the Baptist meeting house in Troy, N. Y., in the year 1806, when the church reported a membership of 76, with Elder Webb, as their Pastor. And now what a contrast! After the lapse of fifty years, according to the statistics of 1852 the Baptist cause in Troy is composed of two strong churches, the *First* embracing a membership of 754; and the *Second*, or *North* church, having 241 members; being a total of about one thousand in the two churches. Surely "the little one has become a thousand, and the small one, a strong people" in this case, literally.

The circular and corresponding letters for this year were by Elders Barber and Webb. The *first* by the excellent

turned against the Baptists, which cost them 250 dollars. And they suffered much, other ways, for several years, but they have been well treated since.

"At Montague, they made distress upon the *Baptist Committee*, who signed their certificates, and not upon others, and when they sued for recompense, the case was turned against them, both in their inferior and superior courts, upon a pretence that they could not witness for themselves;—though there were *three* of them; and if their names had not been in the lists, they could not have been exempted. And both there, and in the Haverhill case, Baptists were not admitted as witnesses of plain facts, because they were parties concerned;—though judges and jurors were as much so as they:—[on the other side].

"The Baptists in Berwick and Goreham suffered much in these ways, as many others also did. And as their exempting law expired in 1774, another was made, which required that their certificates should be recorded in each parish where the Baptists lived, who must give *four pence*, for a copy of it, in order to clear themselves, which is *three pence* sterling:—the same as was laid on a pound of tea, which brought on the war in America!"—[Backus, p. 191, 192.]

For further particulars of such things, see Backus further, and Benedict's history of the Baptists. From the spirit thus manifested towards our fathers, and that too within a century, it would hardly be supposed that this same denomination of Christians would be loudly censuring us, because we would not welcome them to the table of the Lord among us. And yet it is verily so. We would not, *if we could*, load them with any civil disabilities, pain or penalties, for their errors in doctrine or practice; much less for their ill-treatment of our ancestors. But we would strive to win them, to the truth, still farther, by a kind demeanor, until "we all come to the unity of the faith," and acknowledge the "One Lord, One Faith, and One Baptism."—[Eph. 4: 5—13.]

Barber, on "*Humility* as one of the most amiable qualifications of a Christian professor,"—we should be glad to insert, but for want of room, an extract or two, as a specimen of his style of thought and address, must suffice.

"Now, Dear Brethren, let our station, or office in the church of God, be what it may ; let us all remember, that if we are for Christ, as we profess to be, we must renounce the Devil and all his works ; that is, we must not be proud, but humble. Many are the *disadvantages* resulting from pride, and the *advantages* resulting from humility in all stations. A *proud* minister displays the Devil's airs, and is running directly into his condemnation. A *humble* minister discovers the image of the blessed Jesus, and obtains the approbation of *Heaven*. From pride and selfishness cometh confusion, and every evil work. Humility and disinterestedness, are the source of peace, harmony, good order, and piety, through the world ; and particularly in the church of Christ.

"Again ; our pride, or our humility will be great or small, in proportion to our knowledge of God, and ourselves. The less we know of God and ourselves, the more *proud* we shall be. The more we know of God, and of ourselves, the more *humble* we shall be. When we consider the *power* of God, we shall be humbled under a sense of our own *weakness*. When we consider the *wisdom* of God, we shall be humbled with a sense of our *folly*. When we consider the *omniscience* of God, we shall be humbled by a sense of our own *ignorance*. When we reflect on the *immensity* of God, we shall be humbled by reflecting on our *limited situation* ; [our finite character.] When we consider the *moral perfections* of Jehovah, we shall be humbled under a sense of our *vileness* and *pollution*. When we consider the humiliation of the adorable Jesus, who never did any wrong,—how poor, how wretched, how miserable in his birth, life and death ! He had no sumptuous palace, no splendid attire, no treasures of wealth, no honorable friends, no conveniences,—not even as much as the birds and foxes ; and to render the affecting scene complete, see him sink at last in *death*, beneath the infinite weight of shame and disgrace ! Pause a moment, and wonder, with Gabriel—at his inestimable magnanimity and condescension. Compare the whole with our horrid pride and rebellion against God ; with our anxiety for a good habitation, for specious attire, for riches and wealth, for power and promotion, for temporal conveniences of every kind ;

and will it not tend to humble us in the very *dust*? Dear Brethren! What is God to us? What are we to him? How *great* are his mercies? how *little* is our gratitude?

“Again; if we know our place and station in the scale of being, and in the church of God, shall we not, if we are truly humble, be content therewith? Shall we not keep it? Shall we not repent where we have done wrong? Shall we not mourn over our infirmities, and be ever sensible of our entire dependence on the Lord of Life and Glory? Shall we not love one another—be kind—be pitiful—be courteous—forgive our enemies, esteem others better than ourselves, and condescend to men of low degree? In short, should we not keep out of Satan’s dominions, and consequently escape his snares and gins; while at the same time the Lord would own and bless us, as those who wear his own livery? *That* is “the ornament of a meek and quiet spirit, which in his sight, is of great price?”

“To conclude, *Brethren*;—Humility is the guardian of the peace and happiness of our churches; while pride and arrogance, if indulged, will most certainly overthrow them. Take your Bibles, search and see for yourselves. And may the Lord give us *all*, the grace of Humility, AMEN.”

A sermon was preached on Thursday morning, by Elder Covell, from 1 *Cor.* 12: 8, 9. And the session was closed with exhortation and prayer by the Moderator, Elder Blood; when this deeply interesting anniversary of the Body ended, and the Brethren scattered once more to their respective fields of toil and sacrifice, where they might win new trophies for their King and Redeemer.

CHAPTER III.

Annals of the Body from 1801 to 1811. The second decade of years;—A period of great interest.

In entering upon the events of a new century, we find new objects of interest in the history of religion, as well as in the affairs of states and nations. The *Nineteenth* century, is to us who live in it, an eventful period. And indeed, in its relations to the progress of the arts and sciences, of politics and religion, among the nations of the Earth, it is a not less eventful portion of the history of the world, than was the *Fifteenth* century, the era of the Protestant reformation; nor scarcely less eventful, so far as we are prepared to judge now, in its meridian, than was the *first* century of the Christian era. During the present century thus far, more important events, of a wide and commanding influence have transpired, that affect the destinies of our race, than during any former century of Time. Not only in the affairs of nations, in Europe, Asia, and America, in the arts and sciences—in navigation, and commerce; but in the *increase and success* of missionary efforts, to diffuse the knowledge of salvation to the ends of the earth. The application of steam power *alone*, to the arts of mechanism, printing, navigation, and railroad travel, is one of the greatest wonders of the world. And if we add to this, the discovery of the Electric Telegraph, whereby our continent is transformed, by the use of a net work of magic wires, into one vast speaking gallery, so that its inhabitants can converse with each other almost daily—over an area of thousands of miles in extent; and surely, we may be allowed to claim for this century a pre-eminence of position above *all* that have gone before, in regard to the arts that benefit man. And then it we take into account the general and rapid diffusion of knowledge, among the masses in every enlightened, christian country, the spirit of enterprise that is blending the in-

terests of all nations into one great Brotherhood of states and peoples, by the free intercommunication of these days; and especially, when we consider the great and stirring efforts of Christendom, to evangelize the nations, by the multiplication of Bibles, religious books, tracts and periodicals, and the establishment of missionary stations, churches, schools, and even colleges and Theological seminaries in many, if not most of the nations of the world; when we consider all these things, and mark the degree of the Divine Favor upon these efforts of his people for the last *fifty* or *sixty* years, every mind must be impressed with the solemn conviction, that we live in the most eventful period of time, the world has ever witnessed. The power of the pulpit and the press is felt upon the minds of men, as never before; and although the forces of error, and of darkness may seem to be arraying themselves in a formidable posture against the progress of Truth and Light; yet, we cannot be long in doubt, which shall prevail, if we consider that "*God is for the right,*" and will give unto his people the "kingdom and the dominion under the whole heaven," when he shall arise, and by the forces of Truth and Light, scatter the hosts of Error and Darkness, and drive them before his triumphant chariot, like chaff before the wind, from a summer threshing floor.

Amidst the gathering scenes of the great drama of this eventful century, the SHAFTSBURY ASSOCIATION bore no insignificant part. Though situated in the interior of the country, remote from the seats of metropolitan power; her churches, and ministers, and her brotherhood of members, both male and female, by their prayers and alms, by their active efforts, and sacrifices, have added no small amount for the last fifty years, to the vast stream of Christian influence, that is pouring itself over the world, hastening the day, when the *name* of our God shall be one, and his *praise* one, in all the earth. And we trust the agency of this, our Beloved mother, will be gratefully acknowledged in making glad the once wilderness and solitary places, of central and western New York, as well as the regions of Upper Canada beyond, through the labors of her Home Missionaries, who scattered the seed of Divine Truth with unsparing hands, among the early settlers of those regions. Nor were

the Fathers and Mothers of this Body, forgetful of the *more distant heathen*, but at the loud call of the English brethren; *Carey and Marshman*, from India; and of our own beloved *Rice and Judson*, from the shores of *Burmah*, they formed *societies*, and raised *funds* for printing the Bible, as well as for the support of these self-denying missionaries to the Eastern world. Yes, in their day, as opportunity was offered them, the fathers and mothers of this association, *sowed beside all waters*, the seed of Truth, and they will bear their part in shouting the *harvest home*, at the end of the world.

As early as 1801, they began to raise funds for domestic missions, and in the year 1805, their united contributions reached the handsome amount, of \$167,91, for missionary purposes. But it is time to proceed with our narrative of the doings of the association, from year to year, during the first decade of the Nineteenth century.

1801.

The Twenty-first session of the Association was held with the 2 *Galway* church, N. Y., and Elder *BLOOD* of *Shaftsbury*, preached the introductory sermon, from *Math. 23 : 8*, "But be ye not called Rabbi; for one is your master, even Christ; and all ye are brethren." Elder *Blood* was chosen *Moderator*, and Elder *Lemuel Covell*, *Clerk*. The church at *Amsterdam*, N. Y., was received at this session, with 40 members. The whole number of churches was 46; of ministers, 31; while there had been added to all the churches, during the year, 395; dismissed, 88; excluded, 72; died, 33; with a total of 4,318.

A number of churches had been favored with refreshings from on high, and upon a few, *showers* had fallen, enlarging them very much in numbers. To the 2 *Canaan* church, 15 had been added, Elder *Elisha Barns*, pastor; to 1 *Cheshire*, 9; 3 *Cheshire*, 9 also; to *Clifton Park*, now headed by the amiable *Abijah Peck*, pastor, 36; to *Chester*, Elder *J. Fox*, pastor, 44; to 2 *Galway*, 64; to 1 *Milton*, 73; to *Providence*, by uniting the 1st and 2nd churches into one, 44; and to *Stephentown* and *Petersburgh*, under Elder *Hull*, 32 had been added.

Various matters of interest were transacted this session,

and a sermon was preached on Thursday morning introductory to business, by Elder O. Warren, of the Vermont Association, from 1 Peter 2: 9. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people &c."

The query from the first church in Cheshire, presented at the last meeting, respecting a *fund* for the relief of suffering churches was considered and answered as follows:

"Item 9. The Association esteem it duty to afford relief to churches or brethren, who are suffering by oppression, (which is the suffering contemplated in the above query,) as far as we have opportunity; but, as there are but very few of our churches in a situation to suffer in this way, we do not think it necessary to raise a *fund* for that purpose; but would recommend it to churches who are suffering, to make known their wants to the association, and they will undoubtedly, obtain relief." And the next item of business, is designed to meet such a case, viz:

"Item 10. *Whereas* the church in Partridgefield, (now Hinsdale,) have made application for additional assistance in the case they stated to us, at our last session; the association, therefore recommend it to all the churches which compose this Body, to make a liberal contribution for their relief; and forward the money they collect to Elders Wenden, Leland, and Smith, (the committee appointed at our last, to receive the same and appropriate it to the use above mentioned,) by the first of September next; and if more should be collected than is necessary for their relief, said committee will return the overplus to the churches, in proportion as they shall severally contribute."

The proposition of the Philadelphia Association, entertained last year, respecting a General Conference of the Baptist churches, once in a year or two, was answered as follows:—"That at present we have not sufficient light on the subject, to see the utility of such a combination; therefore *voted* not to engage therein till we have further light thereon."

The confusion that had existed respecting the identity of the Vermont Association for several years, was settled in the minutes of this association by the following action of the Body, as recorded in Item 13, of business.

“Our committee appointed at our last session, to visit the brethren at Vermont, made report ;—and after examining the same, and collecting all the light we could obtain on the subject ; *Voted*, to consider the number who have adopted the New Constitution, as the *Vermont Association*, and appoint Brethren A. Harpending, James Slye and I. Mattison, to visit them at their next session.” Extended the correspondence of the body, by sending Elders Lee and Covell to form an acquaintance with the Brethren of the Warwick association, situated on the west side of the Hudson River on the borders of New Jersey.

The following may be worthy of record, as a specimen of the straight-forward action of those times in a matter of trial respecting an unsound church, in practice. “In answer to the remarks in the Letter from the first church in Hartford, we think, in ordinary cases, when the Association receives official information through the medium of a council of ministers and brethren in our Fellowship, that a church in our union has so departed from the rules of the Gospel, either in faith or practice, that they have lost the fellowship of the churches composing said council, they ought to drop said church out of their fellowship without further ceremony ; yet we conceive there may be cases in which prudence would dictate to make some further enquiry, before the matter is decided. And we further think that in the case stated in said letter respecting the *second* church in Greenfield ; although we did not intentionally violate the above rule, yet through some inadvertence, we went too far in the business, after we had such information as is stated above, respecting their corruption ; especially, in suffering them, at our last session, to contest the matter before the public, after they had been censured, not only by a council of their own choosing, but also by the committee we sent to enquire into the matter. Upon reflection, we think such a step was wrong ; and as such, we hereby retract it.”

But this year's session was distinguished more, than for any one thing else, by the development of a missionary spirit, that glowed with a zeal for the spread of the gospel among the new settlements of the “*far west*,” which then was to be found in western New York, Upper Canada and Ohio. And a feeling of concern for the *red men* of the for-

est was cherished among the fathers of this association ; as the record of this year and the successful efforts of future years testify. Not only were Elders SAMUEL ROGERS, then of Hoosick, and JOSEPH CRAW, of Galway, commended in the minutes of this year to the favorable regard "of all good people wherever they might be disposed to travel, to bear the glad tidings of the kingdom of God, as ministers in good report" at home ; but a consultation was held, during this session in regard to some systematic plan of sustaining the labors of such ministers, as might be inclined to travel and preach in the then wilderness of the rising West. Elder LEMUEL COVELL seems to have been the *leader* in this work, as well as an active pioneer for a number of years, in carrying out the plan that was matured for the guidance of the body in this matter. The minutes of 1801, have the following *item* on the 7th page, that proved the germ of Home Missionary effort in our denomination from *this part* of the country, if not the earliest systematic efforts made by any association in the land. The said item is as follows :

"12. A proposition was made by Brother Covell, for raising a fund, by contribution, for the purpose of sending missionaries to preach the Gospel in distant parts of our frontier settlements, and, as far as we may have opportunity, among the *natives* of the wilderness. After deliberating *largely* thereon, the Association unanimously *voted*, to recommend it to the churches to take it into mature consideration ; and those who are disposed to adopt so benevolent a plan, to signify it in their letters at our next session ; and likewise, to make a liberal contribution, and send it forward at the same time, to begin said *fund* ; to be entrusted in the hands of such Committee or Trustees as the Association shall appoint to receive the same, and appropriate it to the above use, as they shall from time to time, think proper ; and to contribute annually for the support of the same, till the churches so contributing shall judge they have sufficient cause to discontinue such contribution."

The *circular* Letter this year was from the graphic pen of Elder ELIAS LEE of Ballston Spa, and the *corresponding* on *Christian Friendship*, from Elder Covell's pen. Each was good of its kind ; and we feel disposed to extract a portion from that of Elder Lee on "*The Bible above tradition,*"

a subject on which he was doubtless prompted to write, from a controversy he had then recently held in his place, with a Mr. Rogers, an Episcopalian, in which the value of the Bible was fully proved, and the weakness of relying on human tradition, evinced. What wonder then, if the Elder should come from the field of conflict with such a circular as the following extracts present.

"The Elders and Messengers, composing the Shaftsbury Association, convened at Galway, June 3d and 4th, 1801, to the several churches whom they represent, send Greeting.

"DEAR BRETHREN,—

When we address you from our public conventions, we think it always most beneficial to present you with something immediately adapted to the times and seasons, and to the circumstances of things, both in the world, and in the Zion of God. Time has been, when religious bigotry and superstition, supported by civil tyranny, extended their gloomy reign over the greatest part of the Christian world; and, by their various artifices and impositions, had buried the light of reason and revelation, in almost impenetrable shades of darkness. Men were, therefore, in those times, either subjected by fear, or ignorantly attached to the nefarious schemes of designing Priests and Politicians, so that little or no trial of real principle could be discovered amongst them.

"But now the scene is changed, and gives the fairest opportunity, especially in our country, of discovering and trying every man's principles, of what sort they are. But it is yet to be feared, that very few in comparison with the whole, have any just notions of half the things they undertake to support and maintain, either in a civil, or religious capacity. Many people, unable to support their former notions of religion, with any color of reason; and more than half convinced of their being erroneous, and yet ashamed of publicly abjuring them, are seeking an asylum under the mask of indifference to any form of religion whatever;—pretending, that all the religious persuasions among us, are viewed in the same light by the Divine Being:—and that *sincerity*, in *any* profession, is the certain criterion of truth and acceptance with him. And indeed, this opinion is rapidly prevailing in the world, even among professors of the christian religion, under the specious character of *Philanthropy* and *Universal Good Will*. But nothing can be more injurious to religion or detri-

mental to society. For, however plausible it may appear, at first view, the following absurdities, with many others, will necessarily and unavoidably result.

“1. That *human inventions*, in matters of religion, are as acceptable to God as his *own institutions*.

“2. That a true regard to the cause of Christ, esteems the laws, orders, institutions and works of *men*, equal to *his*; and makes the same conscience of submitting to the authority of *men*, in matters of religion, as it does to the authority of God.

“3. This opinion would oblige us to suppose, that to be more attached to one religious denomination than to another, under a conviction of its being nearer *the truth*, is *downright* bigotry and superstition.

“4. All examination, investigation, free enquiry, &c. are necessarily excluded by it.

“5. This opinion considers all reformation, in matters of religion, as the fruit of folly and enthusiasm.

“6. It would oblige us to believe that all complaint that has been or could be made, (either by God or man) of false teachers, hypocritical professors, or impostors,—of any kind of innovations and corruptions of religion, has no foundation at all; and that all the threatenings of God against such characters and things, are highly absurd, and contrary to reason.

“7. People who support this opinion do most wretchedly expose their ignorance and inattention to the nature of things, as well as themselves to the intrigues and designs of impostors of every kind. These are they of whom the Prophet speaks, who put *darkness* for *light*, and light for darkness;—or, rather that make a virtue of uniting both under one character, and reprobate every attempt to distinguish or separate them. Such may easily be persuaded to believe a lie as the truth:—to suck in a deadly poison, as a nourishing cordial.

“8. Such people do evidently prove themselves to be destitute of all *principle*,—and therefore cannot, with safety, be trusted by any society whatever. They would, in general, as soon be of one as another;—and if at any time, they discover a preference, it is on account of some worldly honor or emolument, and not of real truth. You may find them engaged on *one side* to-day, and peradventure, on the *opposite* to-morrow:—and then on *no side*;—and yet again, on *all sides* at once. And thus their want of knowledge, truth and integrity, renders them wholly useless to any cause whatever.

“Finally, Dear Brethren, you may hereby see what we, who profess ourselves BARRISTERS, ought to be, according to our profession; and perhaps this would be a good consideration for *all* Christian professors. If we believe our religion is from God, we must also, of necessity, believe we have the whole platform of it, in his Word. Whatever, therefore, we believe the meaning of his word to be, we must fix down upon it, and abide by it, to the very last. In this case, we should *endure hardness, as good soldiers of Jesus Christ*, and not give over the contest, though we have to *wrestle against flesh and blood; against principalities and powers; against the rulers of the darkness of this world, and spiritual wickedness in high places*. Whatever others may do, we must not make it a matter of indifference whether we obey God or not,—nor whether we obey *God* rather than *man*. Attention to the word of truth, and obedience to the Divine Law, give the only genuine evidence of our being the true people of God. If we love him, we shall keep *his* commandments, rather than the commandments of men. We ought, therefore, to be a people given to enquiry,—to seek after knowledge and understanding, that we may know how to distinguish the institutions of *God* from the traditions of man. And, indeed, no people in the world, have so great an advantage in that respect, as we. Our *constitution* carries in it, the soul of liberty and free examination, and is calculated to open all the avenues of reason and revelation, and pour forth the eternal truths of Heaven, in a blaze of *light* and *glory* upon a dark and benighted world.

“But oh! what reason have we to lament, that we have so excellent an instrument in our hand, and so fair an opportunity of using it, and yet suffer it to lie neglected, as a thing of little consequence, and very little understood. And, above all, that some who profess to be of our denomination, should set an example of indifference towards the great ordinances of the Gospel, by admitting to their communion, persons whom they *themselves* do not allow have been baptized in such a manner as would satisfy their own consciences, in respect to the true meaning of the gospel in that case. Such people must virtually make it a point of indifference, whether they abide by their own conscientious opinions of truth, or admit the opinions and practices of others, though quite different. And we cannot discover why *any* denomination of people, who adopt this opinion, might not, with equal propriety, adopt all the religious opinions and practices in the world, without distinction. But we ought to remember, that a

house divided against itself, cannot stand. We are yours, Dear Brethren in the Gospel of Christ.

“What is the Bible? is it good for aught?
 Is it a real number or a nought?
 Is it a *man of counsel*, and a guide?
 Or must it be by every fancy tried?
 Is it a mine, where richest treasure's found?
 Or like a shore, where pebble stones abound?
 A stable pillar, girt with golden bands?
 Or, like an empty bag, which never stands?
 If God and Baal be one, we'll worship both;
 If two, then we must stand to one by oath.
 So then, we'll shove old Baalim from the throne,
 That we may truly worship God alone.”

“LEMUEL COVELL, *Clerk.*

CALEB BLOOD, *Moderator.*”

With such a circular, to the churches, did the Association fortify the minds of the Brethren against the plausible sentiment that “it matters not what we hold to and practice, if we are only *sincere*, and have love to all.” We have given a large portion of the thoughts of this document, without many of their illustrations. And do we not need, in this day of activity, to *think over*, and *inwardly digest* the salutary thoughts so quaintly addressed to the disciples of a former generation?

1802.

The Twenty-second session was held at Pittstown, with Elder Covell's people. The opening discourse was delivered by Elder Elias Lee, from 1 *John* 3: 8,—“For this cause was the son of God manifested, that he might destroy the works of the Devil.” Elder JOSEPH CRAW was *Moderator*, and Elder L. Covell, *Clerk* again. The returns of all the churches, gave the following totals: of churches, 43; ministers, 34; (8 of them absent, this session) added, 221; dismissed, 120; excluded, 56; died, 43; total, 4,220. The churches most highly favored during the year, were the Cambridge, 11 added; 2 Canaan, 20; the Clifton Park, 9; Chester, 56,—a large accession; 1 Greenfield, 14; 2 Hillsdale, 11; Mayfield, Elder H. Gorton, 11; Partridgefield, 9; 1 Pittstown, 96; Providence, Elder J. Finch, 23; 1 Sara-

toga, Elder J. Crow, 22; 2 Saratoga, Elder E. Langworthy, 12; Elder Hull's church, 32, and Williamstown, Elder Dyer Stark, 7. Others received a few scattering drops of refreshing, but the *showers* of grace were not many, among the churches, nor large. The *largest* church in the body at this time was Elder Blood's, 4th Shaftsbury, which numbered 356; Elder J. Leeland's, 3d Cheshire, was next, 353; Elder Hull's next, 338; and Elder Amasa Brown's, 324. Of *other* churches, Elder Fox's, at Chester, Warren Co., N. Y., had 168; Elder Jesse Hartwell's, Sandisfield, 158; Elder J. Finch's, Providence, 150; 2nd Galway, Elder John Munro's, 126; Pownal, Elder Caleb Nichols, 125; 1st Hillsdale, 122; Great Barrington, Elder J. Gray's, 121. These were all that exceeded 100 members; and of the rest, seven only exceeded 75; fifteen numbered from 50 to 75; and nine had less than 50 members. There were present 26 ordained ministers belonging to the body, and some 40 other delegates; and about 5 or 6 ministers from other bodies; making a total of nearly 75 of God's servants met in solemn council, to devise ways and means of spreading the gospel in the world. The missionary fund received about twenty dollars, as an earnest of the spirit of benevolence that so well sustained it in after years, among the churches of this body.

Elder Edward Barber, of Greenwich, preached on Thursday morning from Acts 26: 25, "But he said, *I am not mad* most noble Festus; but speak forth the words of truth and soberness."

The trials of the Partridgefield church still continued, and the association referred them to Drs. Stillman and Baldwin, for advice, whether they had better prosecute their claims for redress at the law, any further, against their persecutors; and if they so advised, further help would be rendered by the association. In regard to their case, it may be stated "that the trial at the Supreme Court had gone against them, for want of being stated right; and hence the Partridgefield brethren asked for advice and help.

The most important transaction of this session, however, respected the cause of Domestic or Home Missions. For the proposition submitted last year to the churches, had been very well received generally, and some of the churches

among which were the *Clifton Park, Chester, 1st Greenfield, 1st Pittstown, Sandisfield* and *2nd Saratoga*, had sent forward monies for missionary purposes. The importance they attached to this subject appears from the fact that they gave up the usual circular letter, for the publication in their minutes, of the following PLAN, prepared by Elders Blood, Hull, Warren, Barnes and Covell, for the regulation of their missionary efforts. This Board of Missions, with little change of plan, continued for near thirty years, the fiscal agent of the body, to employ and pay for services rendered in missionary labor. The *circular*, or plan, we give in full in this place :

“ *The ELDERS and BRETHREN, met in Association at Pittstown, June 2d and 3d, 1802. To the churches which they represent, send Greeting:*

“ BELOVED BRETHREN,

In our last years minutes, we recommended to you a proposition for raising money by annual contribution, for the support of the Gospel in destitute parts of the wilderness; and whereas, some of the churches have manifested their approbation, and sent forward their liberality, while others seem in suspense, and call for further information as to the *design* of such contribution, and the *rules* by which it is to be conducted; we therefore, think it our duty, at this time, to give you a particular statement of the design of said contribution, and the rules by which the application of it, is to be regulated. And,

1st. The *design* of the proposition is to place things in such a situation as to enable the Association to send able and faithful ministers to preach the gospel, and endeavor to build up the visible cause of the Redeemer in such parts of the United States, or the Canadas, as are destitute of gospel privileges; and, as far as they can have access, among the natives of the wilderness.

2d. The design is to prevent, as far as possible, the prevalence of imposture in those parts of the world; and for the better accomplishing of these purposes, the business is to be regulated by the following

PLAN.

“ I. A committee of Twelve Brethren, *six ministers and six other Brethren*, shall be annually chosen, so long as the Association, shall

judge it expedient, to send out missionaries; which committee shall have a chairman, clerk and treasurer of their number, who shall be chosen at their first meeting after their election. A majority of said committee shall be a quorum to transact business.

“ II. The duty of the committee shall be as follows :

“ 1. To take charge of the contributions made by the churches for the assistance of the missionaries.

“ 2. They shall faithfully examine all candidates for the mission, and recommend *such*, and only *such*, as they judge to be pious, able, judicious and experienced ministers of the gospel.

“ 3. When the committee recommend a missionary, they shall determine the *time* of his mission; and the *places* where the duties thereof shall be performed; which shall be in such *new* settlements of the United States, or the Canadas, where the inhabitants are destitute of a preached gospel, and cannot obtain it. And the missionaries shall keep a fair account of their expenses during their mission, and make due returns to the committee of the same, together with a journal of their travels. And if more money has been furnished to them, than they have found necessity for, they shall return the same to the Treasurer of the committee; but if the sum advanced, has not been sufficient to defray their necessary expenses, such deficiency shall be made up to them, if the state of the fund will admit of it.

“ 4. The committee shall furnish each missionary with such sum, out of the Treasury, as they shall judge sufficient to bear his expenses during his mission, and no more; unless the special circumstances of the missionary require some extra consideration; in which case they shall have a right to act discretionary.

“ 5. The Treasurer shall keep a particular account of all the sums contributed, and of all monies disbursed; and the clerk shall keep fair records of the proceedings of the committee, both of which shall be annually exhibited to the association, and published in their minutes for the satisfaction of the churches.

“ 6. The committee shall have no fee nor reward for their services.

“ 7. This association shall have a right to alter any of these articles, or *make such new ones*, at any of their annual meetings, as time, and experience shall point out, to be for the better. And any church, disposed to contribute, shall have a right to discontinue their contributions at any time when they think proper, upon giving their reasons for so doing.

“ Thus, Dear Brethren, we have laid before you, our *design*, and

the *rules* we mean to observe in prosecuting the same ; and we must use the freedom to beseech you, with united hearts and hands, to step forward in support of the glorious kingdom of the blessed Immanuel. We beseech you, brethren, 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich.' Oh ! let it never be said that those who have been made partakers of the infinite benevolence of the dear Redeemer, should have so little regard for him, as to grudge to part with a little of their property in the support of his cause. Oh, criminal covetousness ! may the Lord deliver us from it !

"Finally, let us all unite our efforts, both at home and abroad, with our gifts and property, to propogate the truth and build up the visible cause of religion in a sinning world. And may the great author of all true benevolence so instruct and influence our hearts, that we may be willing to spend and be spent in His cause. And may His Holy Spirit crown our feeble efforts with abundant success, to the *praise and glory of his grace, through JESUS CHRIST our LORD.*"

In accordance with the first article of the above plan, "Elders *Abijah Peck, Caleb Blood, Isaac Webb, Justus Hull, Joseph Crow, and Lemuel Covell*; and *Deacons Wm. Stillwell, John Rouse, Joshua Mattison, Isaac Brewster, Stephen Carpenter, and James Green*, were chosen a committee for the purposes therein mentioned."

This committee "appointed a meeting at Brother Faring Wilson's, in West Stockbridge, Mass., the day before the next meeting of the association, at 1 o'clock P. M., for the purpose of receiving the returns of missionaries, the accounts of the clerk and treasurer, the contributions of the churches and individuals, and of making out their report to the association."

The corresponding letter for 1802, was from the pen of Elder Jeduthan Gray. From such a meeting, the Elders and brethren returned home to the labors of another year, in the vineyard of the Lord.

1803.

The Twenty Third session was held at *West Stockbridge, Mass.*, as usual on the *first* Wednesday and Thursday of June, 1803. At 10 oclock, A. M. Elder CALEB BLOOD according to appointment, preached the introductory sermon

from Rom. 3: 26. "To declare, I say, at this time, his righteousness; that he might be just, and the justifier of him who believeth in Jesus." Elder J. HULL, served as Moderator, and L. COVELL, as clerk. There were 44 churches, 33 ministers, 285 added, 91 dismissed, 45 excluded, 34 died, and a total membership, reported this year, of 4,301. Four or five churches had been favored with showers of grace, and a goodly accession of souls to their fellowship. The 2nd Canaan church had received 22; Cambridge, 9; Chesterfield, 9; Clifton Park, 35; 1 Hartford, 57; (making them 374 in all); Mayfield, 22; 1 Milton 12; Partridgefield, 7; 1 Saratoga, 8; Savoy, 62, though their beloved Pastor, Elder N. Haskins, had deceased; and the church under Elder Hull's care, had received 21. The missionary spirit seems to have been increased among the Brethren, for the sum of \$78,94, is reported from about 12 of the churches; the largest sum, \$20,20 from Elder A. Peck's church at Clifton Park. During the year, Elder Blood had performed a missionary tour of ten weeks, under the direction of the Committee of the Association. He traversed the region from the Cayuga Lake, to the head of Lake Ontario, receiving about \$30,00 and expending only \$22,34; though the remainder was voted him as a remuneration for his services. His observations upon the field he explored, encouraged the brethren, both of the Executive Committee and of the association, to increased efforts in behalf of those destitute regions. And during this session Elders, Lemuel Covell and Obed Warren, were commissioned to go on a similar tour of exploration and labor, among the destitute, which resulted in much good. Elder Warren was at this time pastor of the Baptist church in Salem, N. Y., and various brethren engaged to supply in part, the destitution of the churches at Pittstown and Salem, while their pastors were gone forth to this noble work. This had been the chief recompense for such toil, beside the expenses of their journey at the first, but in virtue of a discretion vested in the committee, by a vote of the association, at this session a recompense might be made for such services; and Elders Warren and Covell received for 3 or 4 months labor in the fall of 1803, as pioneers, the sum of *Fifty Dollars* each. They traveled and preached as they went, through

central and western New York, to Buffalo village, as it was then called ; and crossing over into Canada, they spent three weeks in preaching and visiting among the people through a section of country 60 or 80 miles to Long Point, where they Baptized thirty, and organized a church, called in the minutes of this association the Charlotteville. Besides this labor, they visited the Indians at Tuscarora, and Elder Covell made them a talk, and received one in return, to the Shaftsbury Association ; and returned home, as his published narrative states, "after an absence of 129 days, in which time I had traveled more than 1600 miles ; preached 125 sermons, and Baptised 21 persons ; besides visiting, holding several conferences with the Indian, and many with the white people in different places, attending *one* ordination, and several councils on other occasions." Thus did the *lines* of gospel influence go out from the Shaftsbury association toward the setting sun, through the labors of such men as Blood, Covell, Warren, Craw, Gorton and Jonathan Finch.

The question came up again this year, concerning a division of the association, and was referred to the churches, to give their opinion respecting it, at the next session. A query was propounded from the Partridgefield church, as follows : "Is it agreeable to the Gospel, for a church of Christ to petition the *civil power* to incorporate them into a *religious society*?" To which the following answer is recorded. "*Answer* : We view it derogatory to the dignity of Zion's King, and undervaluing his ample code of laws, for christian churches to apply to civil authority, to be incorporated as bodies politic, for the purpose of regulating their ecclesiastical concerns, or forcing their members to support their preachers ; or even for the sake of getting exemption from religious oppression ; believing religion (in all its branches) to be no object of civil government, nor any wise under its control. It may, nevertheless, be proper, in some of the states, for churches to avail themselves of the *act of incorporation* for the *sole purpose* of holding social property."

The Stephentown and Petersburg church presented the following query : "Whether a church, to stand in Gospel order requires a fund ? If not, are Deacons necessary ? If so, is it right for a Deacon to exercise his office, before he is ordained ? And if so, what is his duty ?" Appointed a

committee of Elders, *Blood, Webb, and Covell*, and Deacons, *Whelpley, Rouse, Coomer*, and Brother *Jacob Ford*, to write on the subject, and report at next session."

The subject of speculative Free-Masonry, it will be remembered, had been agitated in this Body in 1798, and a vote was passed, entreating brethren to desist from all connexion with that fraternity, for the peace of the churches. But in 1802, the church in Providence, called attention to it, by offering the following query to the association, viz: "Is honor done to the public cause of religion, where an association has published advice, in their minutes, to the churches, not to allow their members to associate with Free Mason Lodges, and have declared against it; and yet give fellowship to Brethren of other associations, who do the same, and call on them to take a seat in the association? Voted to refer the question to a committee to prepare an answer, and report at our next session. Elders *Blood, Gray, Warren*, and Brother *Hezekiah Mason*, (of 3d Cheshire church), were appointed a committee for that purpose."

To this general subject, the following response came in 1804. Minutes, page 8, *June 14*.

"The committee appointed at our last session to report on the query from the church of Providence, presented the following report, which was *unanimously* accepted, viz: In answer to the query from the church at Providence at our last session;—We think it proper to insert in our Minutes, that there are *numbers* of our brethren, and *some* of our churches, who cannot walk in fellowship with those Brethren, who join with, and frequent the Masonic society, when they know it is a grief to their Brethren; and that some have joined with that society, to the grief of others, which has been, and still is, the cause of much difficulty in many of our churches, and has repeatedly occasioned trouble in this association. This has given rise to the remarks published in the 14th section of our minutes for 1798, on that subject.

"In order to prevent any further difficulty of that nature, we wish now to be fairly and fully understood;—That, as to the propriety or impropriety of Free Masonry, we do not, as an Association, undertake to determine. Yet, we freely say, that inasmuch as our brethren do not pretend they

are bound in conscience, by any rule in the word of God, to unite with that fraternity; for them to form a connection with them, or frequent their Lodges, *when they know it is a grief to their Christian Brethren*, and makes disturbance in the churches; it (in our opinion) gives sufficient reason for others to conclude they are not such as follow after the things that make for peace, and things whereby one may edify another; (Rom. 14: 19,) but rather, are such as cause divisions and contentions, contrary to the doctrine we have learned, (Rom. 14: 17,) and, of course if they continue obstinately in such practices, ought to be rejected from fellowship; and, consequently, it is not reasonable for us to invite them to a seat in our association. We therefore, answer the query from the church at Providence, in the negative.

“Yet we do not wish, at present, to have this resolution so construed, as to interrupt our correspondence with sister associations, but to have it continued.

“If there be any Brethren, in any of our churches, or sister associations, who live in the practice of frequenting the Masonic Lodges, we flatter ourselves, that such churches and associations, after hearing our minds on the subject, will not feel disposed to grieve Brethren among us, by sending such of their members, as Delegates to this association.”

The circular letter was by a committee of five, Elders, *Blood, Hull, Leland, Parsons, and Covell*, on “Christian Condescension.” The corresponding letter is from Elder Leland’s pen and mind; full of quaint sayings, antitheses, and arguments, such as he was wont to produce. But we cannot find room for an extract from either, though the whole of each might be worthy of these pages.

“Since our last meeting,” says the corresponding letter, “one of our ministerial brethren, Elder NATHAN HASKINS, of SAVOY, has departed this life. *Help, Lord! for the godly man ceaseth*. We hope, however, that our loss is his gain.” He had been about 12 years in the Body, and all the while from the same church.

1804.

The Twenty Fourth session was held as appointed with Elder Abijah Peck’s church in Clifton Park, the first time

it had ever sat there. Elder *Covell* preached the introductory discourse from Prov. 24: 30-34; "I went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof, was broken down, Then I saw and considered it well; I looked upon it, and received instruction; &c." Elder Blood served as Moderator, and Elder Covell, as Clerk. Three churches were added this session, the *First Troy and Lansingburgh*, N. Y., and *Charlotteville* church, in Upper Canada, a fruit of missionary labor. The whole number of churches was 48; ministers, 36; of whom 29 were present, and among them, for the first time as a minister, the name of our aged father in the gospel still living, Elder Isaiah Mattison, is found. The number added was 314; dismissed, 156; excluded, 62; died, 36; and a total of 4,433. The report of the labors of Elders Covell and Warren's tour into the western part of New York and Canada, was interesting, and the *talk to and from the Indians*, was an addition of interest to the meetings of the year. Elder Hezekiah Gorton, of Mayfield (now Broadalbin,) church, was appointed a missionary on the route of Elders Warren and Covell. More direct efforts for the collection of money for missionary purposes, by subscription papers among the churches, were recommended, and the enterprise of the churches in this good work was enhanced by the favorable reports of their missionaries. The receipts of the year now ended were \$91,03.

The question of a division of the association came up again, and after mutual consultation, the following resolve was passed. "Considering the local situation of our churches, the distance that many must travel to attend our meetings, the vast expense attending the meeting of so great a number in one place,—and that a majority of the churches have expressed a wish to have it divided, therefore, if any number of the churches are disposed to form an association by themselves in the course of the present year, and give notice thereof at our next meeting, they will have our fellowship in so doing."

Whereupon, a number of delegates present, "*voted*, to publish in our minutes that a convention will be held at the

meeting house of the *first church in Milton*, Saratoga co., for the purpose of conferring on the formation of an association on the west side of the Hudson River, on the second Wednesday in August, at 10 o'clock, A. M."

This convention was held, and adjourned to *Galway* in January, 1805, when a new body was formed called the "SARATOGA BAPTIST ASSOCIATION," which held its first regular session at Union Village, Washington co. with Elder Barber's church in June, at which 14 churches were represented, with 9 ministers and a total of 1,432 members. All the churches west of the Hudson river, (except the Clifton Park church) united with the new association, and the Bottskill and 1 and 2 Hartford churches, Washington co., also. This body has continued to flourish till the present time, and is a very efficient auxiliary to the spread of the Gospel in the world.

The circular for this year was prepared by Elder Blood, on the office of Deacons, and we think it worthy of insertion entire.

CIRCULAR LETTER.

DEAR BRETHREN,

"The query from the Church in Stephentown and Petersburg, relative to the office and work of the Deacons, was, at our last session, referred to a committee; but the query involves too many things to be left intelligible in a short answer, in common form. We, therefore, agree with the committee to make that the subject of our Circular Address to you, the present year.

"The query is as follows, viz: Whether a Church, to stand in gospel order, requires a fund? If not, are deacons necessary? If so, is it right for a Deacon to exercise his office before he is ordained? If so, what is his duty?

"We can think of no better method for the solution of this, and all other queries of a similar nature, than an impartial search for the examples and precepts of our Saviour and apostles. As to a fund's being necessary for the visible order of a Church of Christ, we may notice, that when Christ was on earth, he and his twelve apostles had a bag, or purse, in which they deposited something, as a precaution for those necessary expenses that might arise, either for themselves, or for the relief of the poor. Though this may not prove the necessity of every Church's having a fund; yet as in all Churches

some expenses must arise, this may be considered a worthy example for us to take suitable precaution, so far as to be prepared to meet such expenses.

The next thing we may notice, is the Church at Jerusalem, *Acts* iv. 34, who being persecuted to that degree that they could not enjoy their professions as usual, sold them, and laid the money down at the apostle's feet, in one common stock; and equal distribution was to be made, as each one had need. This however, does not appear to have been the practice of any other Church, neither do we find any direction given for the continuance of such a practice in the Christian Church. Yet this circumstance may teach us some important lessons. 1st. That the genius and spirit of the gospel dictate that kind of friendship and fellowship which make those which possess them, willing freely to dedicate their all to God; to be disposed of for the promotion of his cause, according as he hath directed in his word. 2d. Those who profess the Christian religion, while they make a reserve of their worldly property, are not honest in their professions, but are too much like Ananias and Sapphira, who kept back part of the price. 3d. That those who possess Christianity are willing to be partners both in the joys and sorrows of life.

We next learn from the apostles, particularly from 1 *Cor.* xvi, and 2 *Cor.* ix, that the Churches were directed to make suitable collections, that they might be ready to answer those necessary expenditures. From the whole, we learn, that a church in gospel order has dedicated their whole interest to God, and so much of it as gospel rule requires for the promotion of that cause, they freely devote to that use. It cannot be thought, either from scripture or reason, that a Church can long maintain the visible order of the gospel, without some pecuniary expenses, for the conveniency of worship, the utensils, and elements for the Lord's table, the relief of the poor, the support of the gospel ministry, and the spread of the gospel in destitute parts of the earth. For your further satisfaction in these things, turn to 1 *Cor.* ix. and xiv. chapters, and 2 *Cor.* ix. *Phil.* iv. 1 *Tim.* ii. 4.

But the question before us is, as expenses must arise, in what manner must she proceed in order to defray them, or is a fund absolutely necessary for that purpose? Answer—If by a fund is meant the depositing a sum of money in stock, distinct from their interest in common, the income of which stock shall be sufficient to meet the exigencies of the church, we find no such rule in the scriptures. Yet

we think that in some sense, a fund may be necessary ; for, according to the scriptures before cited, we have both precept and example for taking a suitable precaution, so far at least as to be prepared to meet those unforeseen expenses which often arise. We therefore think, that were churches to travel in gospel order, they would be so liberal, either at their stated contributions on communion seasons, and other times, or (which we think would be more according to the nature of gospel rule) for the Church, from year to year, to determine how much is necessary to meet such expense, so as constantly to have enough in the treasury to answer the above purpose. In this sense only do we mean to be understood in our answer, that a fund is necessary.

There is scarce any precept in all the scriptures more explicit than that each member shall bear their equal proportion of all the necessary expenditures of the Church. We therefore think that a Church may not be said to walk in gospel order, unless they proceed in such a manner in this business, as to be able every year to know whether each member does their duty in this respect, or not ; so that one may not be eased, and another burdened.

As to the office of Deacons, we think they are of absolute necessity, without which a church cannot be said to be completely organized according to the gospel. It will be acknowledged, that some of the most essential parts of the visible order of a gospel Church stand connected with a punctual and regular compliance with those duties that relate to her necessary expenses. It must therefore be thought reasonable that some be appointed over this business.

It was a wise conclusion of the apostles, that it was not meet that they should leave the word of God and serve tables, and it was equally so for the preachers of the gospel at this day. The apostles, therefore, directed the Church to look out men of honest report, full of the graces of the holy Spirit, to be appointed over this business, and then they set apart by the laying on of hands. These officers are called Deacons in *Phil.* i. 1. and in *1 Tim.* 3d chap. It appears to us that Bishops, or teaching Elders and Deacons, are the only standing officers to be ordained in the Church. These are both called Elders, *1 Tim.* v. 17. *Let the Elders that rule well be counted worthy of double honor ; especially they who labor in word and doctrine.* By this we learn, that there were some Elders whose special office-work was not to labor in word and doctrine. Paul directed Titus to ordain Elders in every city ; and it is said of Paul and Barnabas, *Acts* xiv

23, that they ordained them *Elders in every church: and when they had prayed with fasting, they commended them to the Lord, on whom they believed.* By these Elders, we understand Bishops and Deacons; and we have not learned from the scriptures, but that these two are the only officers to be ordained in the Christian Church. One principal reason why we thus think, is, that the apostle, 1 *Tim.* iii. hath particularly delineated the characters suitable both for Bishops and Deacons; but we cannot find either the character or work of any other officers described in the New Testament. To attempt, therefore, the ordination of any other, we see nothing at present but that we should act without any scripture rule, either to know the character suitable for the office, or the work to set him about, which we think would be both unscriptural and dangerous. But we cannot think, that if the offices both of Bishops and Deacons were not to be continued in the Church, that the Holy Ghost, by the apostle, would have been so particular in describing both their character and their work. As to the duty and work of Deacons, they are to take the oversight or charge of the Church, in all matters that relate to her necessary expenses; to call the attention, and lead the Church forward in all matters of this nature; to watch over the members, and see that the engagements of the Church are punctually fulfilled; to exhort and admonish delinquent members to their duty in these matters. Some have thought that the office of Deacons particularly respected the poor; this, indeed, is one part of their work; but every other branch of the public expenditures of the church come equally under the cognizance of their office. When this office was first appointed in the Church at Jerusalem, the interest of the whole was in one common stock, and therefore one could not be said to be poorer than another. The truth is, the work to which these officers were appointed, was to serve tables; not only the table of the poor, but to see that equal distribution was made to each one, as their stations and circumstances require, according to the rules of the gospel. In a word, the Deacons are trustees of the Church, and are to take care of her prudential concerns in those matters; not only to see that her public expenditures are punctually attended to, but as far as possible to prevent unnecessary expense. The Deacons also are to provide for the Lord's table, and may assist in the distribution of the elements. As to the Deacon's right to exercise himself in the office before he is ordained, we think that the sense of the apostle, in 1 *Tim.* iii. 10, *And let these also first be proved,*

then let them use the office of a Deacon, being found blameless, is not that he should exercise in the office, in order for the proof of his qualification, but that the church, by examination, should endeavor to gain sufficient proof, that he may in a good measure answer the character given, and that it is the mind of God that he should be set apart to that office, then let him be ordained before he attempts the work.

“On the whole, to conclude, Brethren, we think that the office of Deacon is essential to the proper organization and true visibility of a Church. We wish you to examine the scriptures for yourselves, and strive to be found walking according to the due order of the gospel of our Lord Jesus Christ. While we openly reject the aid of civil power to enforce the observance of our duty in these things, let us be careful to avoid that extreme which may lead us off from those precepts of the gospel, which require a punctual observance of those duties which relate to the necessary expenditures of the Churches. It is said by those who plead for the aid of civil power in these things, that without it the visibility of religion cannot be supported; and that men will not do their equal proportion freely without having recourse to civil law. But were we, beloved, closely to observe the order of the gospel in these matters, our practice would soon convince the world that all such arguing is vain.

“That the Lord would enable us all to walk in the order of the gospel, that others may see the light, and glorify our Father which is in heaven, is the earnest prayer of your Brethren in Gospel bonds.

“N. B.—DEAR BROTHERS! We wish to have it ever remembered, that this Association disclaims all pretensions to any jurisdiction over the Churches that compose it; so that no resolution of the Association, as such, ought to be considered obligatory on them—but only advisory, or opinionative: And we think questions, or disputable points, are too often introduced into our meetings, which occasion much trouble, and tend to scatter, rather than unite or convince. And we desire to add, that we do not mean to consider the ideas expressed in the foregoing Letter as a test of our fellowship—although we think a reformation is necessary in the practice of many (if not all) of our Churches, in those respects.

“LEMUEL COVELL, *Clerk.*

CALEB BLOOD, *Moderator.*”

The Corresponding Letter was by Elder Hull.

“P. S. Since our last anniversary meeting, two of our Brethren in the Ministry, have departed this life, to wit, Elder CALEB NICHOLS of

Pownal, after a long, laborious, and (through grace) successful course of services in the vineyard of the Lord: and Elder JOHN MUNRO, of Galway, in the prime of life, usefulness, and the esteem of his Brethren. We sensibly feel, and regret the loss we sustain by their absence: But,

" *Why should we mourn departing friends,
 Or shake at death's alarms?
 'Tis but the voice that Jesus sends,
 To call them to his arms.*"

1805.

The Twenty-Fifth Anniversary was held at Hoosick Falls, with the Mapletown church, as then called, under the pastoral care of Elder David Rathbun, on the 5th and 6th days of June. Elder ELIAS LEE, of Ballston Spa., preached the introductory from 1 Pet. 1: 6, "Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." Elder BLOOD served as Moderator, and Elder COVELL, as Clerk. The statistics show 48 churches; 30 ministers; 229 added; 90 dismissed; 40 excluded; 25 died, and a total of 4,573 members, counting the membership of the two churches below, as given the year before. The churches in the Saratoga body were represented this year, most of them, though the number of members is not given in the Ballston Spa, and 1st Hartford churches. The missionary collections reported this year, amounted to \$167,91 from all the churches, a large increase upon former years. A number of churches were favored with refreshing showers during the year, as follows: Broadalbin, Elder *Gorton*, had received 27; Cambridge, Elder *James Glass*, 28; Clifton Park, 14; Charlotteville, U. C., 11; Milton church, Elder *Jonathan Nichols*, 20; 4th Shaftsbury, 17; and Troy 34, making their total number at that date, 75.

The following associations were embraced in their correspondence this year: The *Philadelphia, New York, Warren, Danbury, Stonington, Leyden, Otsego, Woodstock, Rensselaerville, Vermont, and Cayuga*. The *Essex*, a new body, lately organized on the west side of Lake Champlain, was also recognized this year. The following churches, 13 in

number, were dismissed at their request to the Saratoga Association, viz: Amsterdam, 1st Galway, 1st Greenfield, Hadley, 1st Hartford, 2nd Hartford, Kingsborough, Broadalbin, Milton, Ballston Spa, Northumberland, Providence, and 2nd Saratoga. The following resolution will show the kind feeling of the association towards the new body at its formation; "*Resolved*, That the names of the above mentioned churches be left out of our minutes in future; and that our brethren, *Glass, Olmstead* and *Comstock*, visit them at their meeting, at Bottskill, on the 3d Wednesday of August next, in order to open a correspondence with the said association." Thus cordially did the Shaftsbury send away the Saratoga, as a mother would her oldest daughter, with her blessing in the name of the Lord.

The missionary work had been prospered during the year, through the labors of Elder Gorton, who spent *three months* on a tour through the western country, as far as Long Point, or Charlotteville, in Upper Canada, and who reported as follows:

"That he found the people in general much engaged to hear preaching; that in some places in the province of Upper Canada, they were so anxious to hear the gospel, that they would encounter difficulties almost insurmountable, and dangers indescribable, to get to meetings for preaching; and that there appeared a general solicitude to have us send them assistance by missionaries; that he found the church at Charlotteville in trials, but left them in more comfortable circumstances; that there was *some revival* of religion in that place, and *seven* persons baptised while he was there; that he also presented a written request from the church and society in that place, and another from a number of inhabitants in other parts of the province, earnestly requesting us to send missionaries to visit them as often as possible; and above all, to settle a permanent missionary in that country, manifesting at the same time their willingness to do all in their power to help him with such things as they have to bestow for the comfort of his family. That he had also visited the Tuscarora Indians; was cordially received by them, and found things favorable and encouraging among them; and that they had sent a *talk* in writing to the association, expressing their thanks to God and us, for sending

missionaries to visit them, and their earnest desire to be further instructed in the gospel."

This report of Elder Gorton's tour was the occasion of great joy to the whole body; especially what was told them of the hopeful prospects among the poor savages of the wilderness; and the following resolutions were put on record:

"*Resolved unanimously*, That this association do cordially approve of the doings of our committee, and the labors of our brother *Gorton*, as reported; and that we will make all such further exertions as lie in our power to send missionaries into those parts, and others, destitute of preaching. And therefore, *Resolved unanimously*, that the same committee, viz: Elders *Peck, Blood, Webb, Hull, Crow* and *Covell*; brethren *J. Rouse, Nathaniel Upham, Daniel Rogers, Isaiak Hendrix, Salmon Child* and *Francis Choat*, be our committee to carry the same into effect.

"*Resolved*, That suitable answers be prepared by brother *Webb*, in the name of the association, to all the papers alluded to, in the report of our committee; and that whoever is sent out the present year, as missionary, be the bearer of the same." This lot fell upon Elder *Covell*, as the records of another year will testify.

Elder *Clark Kendrick*, a visiting brother from *Poultney, Vt.*, preached on Thursday morning from *Titus, 2:13*, "Looking for that Blessed Hope, and the glorious appearing of the great God, and our Saviour, Jesus Christ."

The circular and corresponding Letter, *in one*, by Elder *Lee*, was accepted and printed; on "*correspondence*." And a committee of three, Elders *Blood, Hull, and Webb*, was appointed to *revise* the constitution, and report at the next meeting. The following expression of sympathy with the afflicted family of a minister, is worthy of notice. May it provoke others to the same love and good works, under similar calls for help. "This association, having received the affecting intelligence that the *house, provisions, and most of the goods*, of our Beloved brother in the Ministry, Elder *William Throop*, of *Kingsborough*, have recently been consumed by fire, leaving *him*, and a family of *small children*, in very distressing circumstances; do recommend it to all such of our brethren, whom God has blessed with a supply of this world's goods, to impart something for his relief and

assistance ; those, on this side of the North River can send their liberality to the care of Elder Webb, at Troy, or brother F. Choat, at Lansingburgh;—from whence there will be a safe conveyance to him.”

A table of the contributions for missionary purposes, in the minutes of this year, shows that most of the churches partook of the spirit of *Christian Beneficence*, that had been fanned into a flame, by the success of the Gospel in the destitute west. The larger contributions were, from Clifton Park, \$25,00 ; Lansingburgh, \$13,00 ; Broadalbin, \$10,00 ; 2 Canaan, \$10,00 ; 1 Pittstown, \$10,00 ; 4 Shaftsbury, \$9,96 ; Chatham, \$7,43 ; 1 Hartford, \$8,25 ; 1 Sandisfield, \$6,00 ; Pownal, \$5,67 ; and various smaller sums from 14 other of the churches, and some individual subscriptions, that indicated a growing spirit of missions in the body.

1806.

The Twenty-sixth anniversary was held with the Baptist church in Troy, N. Y., on the 4th and 5th days of June. The introductory sermon was by Elder Blood, from Rev. II : 1—2nd verses. This was the first session of any Baptist body in that place, and as the church was young and small, only 12 years old, and numbering but 76 members, it must have been to them, as a church, a deeply interesting occasion. Elder I. Webb, was still pastor of the church, as he *had been* for some years, and continued to be till 1811. There was a goodly number of the servants of God present from the churches ; some 16 ministers and 45 brethren from the churches, and about 15 visiting brethren from corresponding bodies. Elder STEPHEN GANO, a visiting brother from Providence, R. I., was chosen *Moderator*, and Elder Covell, Clerk, as usual. The returns from the churches showed a total of 33 churches ; 23 ministers ; 145 added ; 65 dismissed ; 30 excluded ; 28 died ; and 3,122 members in fellowship. And this, too, the first year after the Saratoga brethren had taken away 13 churches, and 1,300 or 1,400 members. But this process of setting off these churches, was like transplanting from the crowded nursery, a part of its trees, so the remainder might grow the better and bear the more fruit. The body was still *vigorous*, well

rooted in its soil, and had room enough for its expansion, and now renewed its age, after twenty-five years of usefulness. And so with a maximum size of 35 churches it continued to increase in membership for a dozen years, to 3,700; when in 1817, the formation of the Hudson River Body, bore away some of its churches, and again reduced its membership a few hundred. The church in *Townsend*, in Upper Canada, a fruit of missionary labor, was added this session, being composed of 24 members. The churches most highly favored with revival influences, were, the Berlin, which reported an addition of 22; Cambridge, 8; Chesterfield, Mass., Elder Asa Todd, 32; Charlotteville, U. C., Elder Titus Finch, 17; Clifton Park, 11; Great Barrington, 12; destitute of a pastor. The missionary committee reported the receipt, during the year, of \$172,41, of which they had expended for missionary labor, 150 dollars. Of this, they had paid Elder Jonathan Finch 50 dollars, for 3 months labor in the northern part of Vermont, and on the western shores of Lake Champlain, in the vicinity of Plattsburgh and Peru. The other 100 dollars, had been paid Elder Covell for *six months* services on his former route, through western New York and into Upper Canada, and among the Indians. Elder Covell brought back requests for more missionary labor; and also expressions of gratitude from both whites and Indians, for what they had already enjoyed. The following must have been a scene of thrilling interest. "Brother Covell presented a written Talk from the Tuscarora Indians, expressing their thanks for the notice we have taken of their nation, in sending our missionaries and our friendly talks to them from time to time, and requesting us to enter into a covenant of friendship and brotherhood with them. This talk was accompanied with three strings of *wampum*, as a token of their friendship, and as a confirmation on their part, of such a covenant. The interesting account brother Covell gave of the state of that nation, the contents of their friendly letter, and the emphatical token of their friendship, expressed by the strings of *wampum*, occasioned tears of joy and gratitude, and at the same time, the strongest emotions of pity, towards our poor brethren in the desert. The *wampum*, was presented by Elder Covell, in the name of the *Tuscarora Nation* of Indians, and received by the Mod-

erator, Elder Gano, in behalf of the Shaftsbury Association, as the confirmation of a lasting friendship."

In answer to these expressions of friendly regard from the Tuscarora Indians, a letter was prepared in reply, and ordered by the following action to be sent them; viz:

"*Resolved*, That brother Covell provide a staff, and bear it, with said letter, to the Tuscaroras, as a token of our friendship, and as a confirmation, on our part, of the covenant of friendship and brotherhood, confirmed on their part by the strings of wampun."

Elder GANO preached in the evening from Heb. 12: 1, 2, and Elder RATHBUN, on Thursday morning from Col. 3: 11. The *circular* this year, "On Union among Christians in building up the cause of Christ," was from the pen of Elder Webb, and the *corresponding* letter was from Elder, afterwards Dr., Nathaniel Kendrick's pen, who was now in his youthful ministry the pastor of the Lansingburgh church from 1806 to 1810, a period of five years.

The committee, to revise the constitution, reported a draft, which was ordered to be printed in the minutes, with a request that the churches express their views of it at the next session, or suggest any alterations they think necessary. This *constitution* or plan of the association was adopted by nearly an unanimous vote; only *three* churches making objections, and these not voting against it on its final adoption. This plan, or constitution, with two or three slight amendments, will be found in the annals of 1828 of this work. A vote of thanks is recorded in the following words for the hospitable manner in which the body had been entertained, viz: "*Voted* the thanks of this Association to the Baptist church and society in the *village* of Troy, for the many tokens of hospitality and christian friendship with which we have been entertained during our present session with them."

Whereupon this very interesting anniversary meeting was closed with prayer by the Moderator, and the brethren separated, some, never again to meet in the assemblies of the body here below.

N. B. Elder GANO made a donation of fifty dollars to the funds of the Missionary Committee, as they very affectionately acknowledge at the close of their minutes for this year. The minutes also report the "*death* of Elder CLARK

ROGERS, of Hancock, a beloved brother and fellow-laborer in the gospel, who has been called from the field of labor to the royal palace of eternal rest," during the year. The following inscription, copied from his tomb-stone, will show his age and the date of his decease :

"In memory of the Rev. CLARK ROGERS, who departed this life Jan. 14th, 1806, in the 77th year of his age."

1807.

The Twenty-Seventh Anniversary of this body was held, as appointed, on the 3d and 4th days of June, with the 3d church in *Cheshire*, Mass. Elder Covell's own people, though he was not there to greet his brethren, nor, as usual, serve in the capacity of Clerk, and aid the business of the occasion, for while fulfilling the duties of his appointment as missionary, during the *fall* of the year 1806, in Canada, he had fallen upon the high places of the field, and his once animating voice sunk into the silence of death. This solemn event spread a pall over the exercises of this anniversary, and made it a season long to be remembered by all that were present.

The introductory was delivered by Elder WEBB, according to appointment, from 1 Tim. 1: 5, "Now the end of the commandment is charity, out of a pure heart, &c." Elder WEBB was Moderator of this session, and Elder N. KENDRICK, Clerk, as he continued to be for the three following years, till 1810. The reports from the churches gave the following statistics: 34 churches; 23 ministers; 236 added; 70 dismissed; 22 excluded; 22 died; and a total of 3,288 members in all the churches. The churches in *Pittsfield*, Mass., and *Philipstown*, (afterwards 1st Nassau,) N. Y., were added this year. The *first* name had once before been embraced in the body from 1785 to 1798, when it "was dropped at the request of the Elder, V. Rathbun, and his deacon, because it was so greatly reduced." The churches most favored with revival influence this year, were the Berlin, 19 added; 3d Cheshire, 10; Charlotteville, U. C., 11; Clifton Park, 19; East Hillsdale, 44; West Hillsdale, 7; Lansingburgh, 9; Mapletown, 16; Sandisfield, 27; 1st Shaftsbury, 19; and Townsend, U. C., 24.

The *circular letter*, on the "Old Testament Divinely Inspired," was by Elder D. RATHBUN, and the corresponding one by Elder A. SPENCER.

The usual business was transacted, and the following may be worthy of permanent record: "Question from the 3d church in Cheshire, "Should any member of a church consider himself under no particular obligations to attend the appointments of the church, to which he belongs, and when called upon should say, 'He does not know that the church has any control over him, or right to call him to an account, unless it be for immoral conduct,' What is the duty of the church toward such a member? *Answer*; We think every church of Christ is under covenant obligations not to forsake the assembling of themselves together; and when any member refuses to attend the appointments of the church, we think he is a *covenant-breaker*, and ought to be dealt with as such."

This association sent a committee of three, Elders Peck, Glass, and Mattison, to the Saratoga brethren, to propose a coalition with them in missionary labor; and Elder Kendrick for the same purpose to the Vermont body. The trustees of the "New York Baptist Missionary Society," a local institution, which had chiefly sustained Elder Elkanah Holmes in his labors among the Tuscarora tribe of Indians, agreed to meet with the missionary committee of this association, at their next session in Pownal, in June, 1808. Thus did the missionary flame burn in the hearts of these fathers of our association, and their co-adjutors, at that early period. The contributions reported at this session, for the year past, amounted to \$139,67, with which the services of Elder J. Finch had been secured for three months in North Western Vermont, and North Eastern New York; and also the services of Elder Covell, for three months into Canada West, as before. But, alas! the committee were compelled to make the following record concerning the excellent Covell's tour; "That the report of brother Covell's mission through the western settlements of New York, on to the Tuscarora Nation of Indians, and into the Province of Upper Canada, we shall not have from himself, until we hear his history [of it] in heaven. We learn, however, that he was faithful unto the death. The perishing state of the people, and the

cause of God, very loudly call for our utmost exertions to continue sending missionaries into that country. The mournful death of our much lamented, and dearly beloved brother COVELL, casts a sorrowful gloom over our hearts. *Low lies the body of our dear brother Covell.* In the cause of God he ended his career. His soul, we trust, has gone home to glory, while his body has descended to the dust. And shall the missionary spirit die with him? Shall that descend to the grave too? God forbid! No, brethren; may the mantle of Elijah fall on Elisha. Let us exert ourselves in the cause of God, and try to promote the spread of the glorious gospel of Christ in a dying world." Thus was he missed and mourned over by his dear brethren in the ministry, and among the churches. That he should die away from his family and home, among strangers, though among christian friends, was sad indeed. But he fell nobly in the field of conflict while bearing the standard of the cross onward into the territory of the adversary; and what if he was away from his fond wife and children, and loving brethren and sisters in the Lord? The Lord was with him, and "his rod and his staff, they comforted him." "His record is on high." "He was a good man and full of the Holy Ghost." He died at Clinton, Upper Canada, of *typhus fever*, after a fortnight's sickness, Sabbath morning, Oct. 19, 1806, aged 42 years, 3 months and 21 days, having been born June 28, 1764. He was converted when a young man, in the family of an uncle in Lower Canada, and not long afterward professed the religion of Christ openly at Galway, N. Y. His first attempt at preaching was there on the 21st Feb. 1792, in the 3d Baptist church, afterwards called 1st Providence. He labored in this vicinity for some years, and on the 11th of May, 1796, was ordained to the work of the ministry, a work whose holy functions he lived to exercise only for some ten years. He was Pastor of the 2nd Providence church till 1799, when he removed to Pittstown, N. Y., where he labored some seven years, and in the month of April, 1806, he removed to Cheshire, Mass., and became Pastor of the 3d church in that town, which had been chiefly supplied for 12 years by Elder J. Leland. From Pittstown he went forth to three or four of his missionary tours; but from Cheshire he made his *last*

departure to his loved work among the destitute. But we cannot here follow his history; though from the prominence of his services in the public business, and especially the *missionary* labors of this body, a more than passing notice of his death and character seemed appropriate. A more full account of him can be found in his biography of 174, pages, prepared in 1839, by his daughter, Mrs. Brown, of Pownal, a book of rare interest to a christian reader.

The following brief testimony to his worth is borne by Elders Lawton and Peck, in their History of the "Baptist Miss. Convention of the State of New York," on pages 30, and 31.

"A few missionaries of the Mass. Bap. Miss. Society, also, and the Shaftsbury association, had visited this country," that is western New York, "and penetrated as far as Long Point, in Upper Canada; and were cheered with knowing that their labors were blessed of God, to the edification of saints, and the conversion of Sinners. Among these missionaries, Elder LEMUEL COVELL, was particularly distinguished. He was, indeed a flaming herald of the cross. There are many yet living, (in 1837) who cherish for him a most affectionate and grateful remembrance. He now slumbers in the dust of Canada, at Clinton, where he was laboring successfully as a missionary, and whence his Master suddenly called him from his toils below, to his rest above. He died, universally beloved and lamented."

The association, was called to lament the death of another of their beloved ministering brethren, in the departure of Elder ELISHA BARNES of 2 Canaan.

He had been a member of the body since 1795, from the same church in Canaan, among whom he had several pleasing revivals of religion, in 1796, 1801—2, and 1803 raising their membership from 37 to 96, the year he died. The minutes of the association say of him; "He was a man of great piety and prudence; he bore his lingering sickness with wonderful patience and fortitude, and died in the triumphs of faith, the last of August, 1806.

"The loss we feel, but ne'er complain;
His life was Christ;—his death was gain."

* Minutes, 1808, page 10.

One more record of this session ; and we leave it. It is said that "the business of the association was followed by two well adapted, and very impressive addresses by Brethren WERDEN and BLOOD, which, to Christians were like precious ointment poured forth ; when the session closed with prayer by the moderator." It was fitting that the venerable WERDEN now among his brethren, for the last time, as it proved, and the eloquent and honored BLOOD, about to leave the body and go to other associations and finish his work, after more than twenty years fraternal intercourse : it was perfectly fitting that each of these beloved Fathers in the association, should be indulged in a few words of parting counsel. And such had been their whole course in the body, that their memory has ever been fragrant among its members and churches to this day.

Up to this time, few of the pastors and ministers of the body had been called away from their fields of labor to enjoy their rest above ; and hence the depth of that sensation, now produced, by the demise of two such men in one year, as COVELL and BARNES ; and the farewell addresses of WERDEN the founder of the association ; and BLOOD, who had so often preached the introductory, and presided with so much dignity and acceptance in its anniversary meetings.

1808.

The Twenty-eighth session occurred on the 1st and 2d days of June, at *Pownal*, as appointed ; and the Introductory sermon was preached by Elder LELAND from *Rev. 2 : 8—11*. Elder WEBB was *Moderator*, and N. KENDRICK, *Clerk*. The delegation was large, more than 70 ; of these, one third were accredited ministers of the word. The Body consisted of 34 churches ; 21 ministers ; and reported 341 added, to the churches ; 51 dismissed ; 42 excluded ; 35 died ; and 3,392 members in fellowship. Two churches were added this session ; the *Clinton* church, U. Canada, another fruit of missionary effort ; and the *Stamford* in Vt. The statistics show that considerable interest had been felt among the churches, nearly all of them having added some ; and in a few of them, *powerful revivals* had been enjoyed, increasing them 30, 50 and even 80 *per cent*, in member-

ship. Elder Hull's church reported 19 additions; Cambridge, 10; 1 Cheshire, 7; Chesterfield, 39; Charlotteville, 12; Clifton Park, 21; 2 Greenfield, 44; 2 Galway, 54; East Hillsdale, 11; Pownal, 77, under the labors of Elder Leland, who aided them in the work of the Lord. It was an overflowing blessing, enlarging them to 192.

The missionary collections this year amounted to \$144,87; and about 6 1-2 months of labor had been performed at a cost of 20 dollars per month. Elder FINCH had ranged over his former field and penetrated the province of Lower Canada in a 3 month's tour, where he found plenty of work to be done. Elder ASAHEL MORSE had spent 3 1-2 months in a missionary excursion as far as Long Point, in Canada West, and was welcomed among the people. There was a desire expressed for more preaching, during the sessions of the Body; and at 5 o'clock, P. M., on Wednesday, Elder PITMAN preached from *Phil.* 3: 7-8. On Thursday morning, Elder MORSE spake to a large assembly, in the open air. And when, at noon, the business of the session was concluded, Elder Warren prayed; and the people still waited to "hear *two* discourses in the meeting house, by Elders John Peck and E. Barber," who so addressed them, that the "Brethren were comforted, thanked God and took courage, they then gave each other the parting hand, with hopes that by and by, they should meet in the General Assembly and church of the First Born in Heaven."

It is testified also in the minutes that "*seldom* has this anniversary been attended with more evident tokens of the Divine Presence. Good order, dispatch of business, brotherly love, fervent prayers and pathetic preaching, contributed much to the pleasure and profit of the interview." The Moderator stirred up the minds of the Brethren in regard to the missionary cause, by some timely remarks, "which seemed to interest the friends of Zion deeply, and to strengthen their resolutions, to afford it all the aid in their power, and to use their endeavors to provoke every indolent brother to this good work." The *circular*, by Elder I. MATTISON, on *Prayer*, is an excellent document, worthy of insertion; and the *corresponding* letter by Elder HULL, though approved and ordered printed, does not appear in the minutes.

"CIRCULAR LETTER.

"*The Ministers and Messengers of the SHAFTSBURY ASSOCIATION to the Churches they represent, send Christian Salutation :*

"BRETHREN,

"Among the rich variety of subjects, both doctrinal and practical, which have constituted the matter of our annual addresses to you, we do not recollect that *Prayer* has been distinctly named. If no idea entirely new should be started upon the subject, yet something profitable may be observed, both on the *nature* and *benefit* of prayer.

"Breath and speech are not more certain signs of life, than prayer is an evidence of a renewed soul. It was said of Paul, "Behold, he prayeth." The same may be said in every instance of spiritual life. Prayer is the breath of the new creature—the language of the heaven-born soul with God. It is the native expression of holy desires: and where it is wanting, there such desires have no place.

"Once more: Prayer is the uttering of our heart's desire to the throne of grace, in the name of Jesus Christ, for that help, and for those blessings we need, in such words (if it be vocal) as are suitably adapted to express the same. That "God has no still-born children," is a common maxim. As crying or praying to God, is an evidence of being born again, so where this evidence is wanting, the claim to that honorable title "Child of God," has no existence.

"The subject before us, in every view of it, we are sensible, opens a very beautiful and wide extended field, which the proper bounds of a circular letter forbid us cultivating in all its parts. We must therefore pass in silence many things, such as the several parts of Prayer, Invocation, Adoration, Confession, Petition, Profession, Thanksgiving and Blessing: also a distinction of the spirit and gift of prayer; "of which we cannot now speak particularly." It is difficult to conceive, and more difficult to describe, the great and extensive benefits which result from prayer. When the chequered scene of Divine Providence shall be opened in Heaven, then will the saints clearer see, and better know the worth of prayer. God early designed and made provision, that among the ruins of the fall, the souls of *many* should be made to *love* him. He knew they would *desire* an increasing enjoyment of the infinite object of their love: hence he made provision to meet those desires. He has not seen fit to consum-

mate, at once, the work of grace in his people; but they are desiring and receiving new discoveries in divine things, and new supplies of grace. Prayer is an appointed mean of receiving these supplies. It contracts a blessed familiarity with that all-glorious Being, whose favor is better than life, and whose frown is worse than death. It is a heart-strengthening employment. By this mean we shall obtain patience to bear the ills of life, strength to resist the allurements of the world, and courage to look death itself in the face without dismay. Communion with God in duties is enjoyed, and spiritual blessings are conferred in answer to prayer. Not that prayer is meritorious, or inconsistent with the immutability of God. If it then should be asked, To what purpose is Prayer? the answer is—Prayer is a way and mean God has appointed for the communication of the blessings of his goodness to his people. Although he has purposed, provided and promised them, yet he will be sought unto, for their actual bestowment. It is their duty and privilege to ask them of him. When they are blessed with the spirit of prayer, it forbodes well, and looks as if God intends to bestow the good things they ask. However, they should always ask in submission to the will of God, saying, not my will, but thine be done. It therefore appears that prayer is an appointed way of receiving; hence, it ranks high in the order of means. It is a labour which instantly brings its own reward, and its full fruit shall be enjoyed in Heaven. It is like the faithful spies, who brought of the fruit of the goodly land. Suffice it to say, by prayer mercies are sanctified, afflictions are alleviated, holy dispositions are invigorated, corrupt passions weakened, and temptations resisted. Right praying begins at home, but does not end there. Relations and neighbors, friends and enemies, fellow-professors, and the Church of God in general, the state of the heathen, and the extensive glory of the Redeemer, are all remembered by proper supplicants in prayer. Pray for thyself—pray for Zion—pray for the whole Earth. Brethren, if any of you are destitute of the stated ministry of the word, and are so locally situated that you cannot join and attend where the word and ordinances are administered, then pray the Lord of the harvest, that he would thrust you forth a laborer, by raising up or sending some one of the sons of Zion, to lead you into the green and rich pastures of his word and ordinances, and feed you with knowledge and understanding. God's purposes of grace, his promises and the predictions of his word, are all fulfilled in answer to pray-

er. What is the travail of Zion but the effectual fervent prayer of the saints, when they resemble Jacob, wrestling with the angel?

“Ministers, in their administrations, come to their people in the fulness of gospel blessings, and have utterance, freedom and boldness in preaching, when their people, by prayer, supply the place of Aaron and Hur. “Having hope,” saith the Apostle, “when your faith is increased, that we shall be enlarged by you, according to our rule, abundantly, to preach the gospel in the regions beyond you.” The Apostle had hope, that while he was jeoparding his life among the heathen, in preaching the Cross of Christ, his Brethren would observe this rule and pray for him. Blessed be God that this rule was not confined to the apostolic age. We exhort you, Brethren, with ourselves, that you carefully observe it. Then you will be profitable hearers of the word, and more profitable than otherwise you can possibly be, to those who administer it.

When this Apostle was preaching the gospel and planting churches where Christ was not named, he was very solicitous for the prayers of his brethren. This was a means by which the strong holds of Satan were demolished, grace reigned, and the truth rode in triumph. He calculated more on their prayers, than upon their silver and gold. Faithful Ministers had rather be cut short in the *latter* than in the former; yet *silver* and *gold* have their proper connection and use in propagating the gospel, as we shall presently show.

“BRETHREN, shall our prayers be confined to ourselves, and to the places of our residence? Shall Christendom, or even the bounds of civilization, limit the extent of our desires? O no, say you; we have often prayed that the gospel may have a more universal spread, and know no other bounds than the habitable parts of the earth. The words of David have often been in our mouths, and we think in our hearts too:—“Let the whole earth be filled with his glory.” We thought, Brethren, this was the ease. Now we exhort you to act consistently with such desires, and prove them sincere. We firmly believe that the heathen will be given to Jesus, for his inheritance, and that he will possess the uttermost parts of the earth. Shall the *certainty* of this event relax our exertions, or stimulate them? The latter, surely. How shall they (the benighted heathen) call on him in whom they have not believed; and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent? Shall we

at this day look for miraeles to send ministers, like Philip's flight from the Ethiopian? To indulge the thought is sin. Missionaries must be sent in another way to them, and these missionaries must be supported. They have personal and relative wants, which our prayers alone will not supply, for they are yet in the body. By liberal prayers and suitable efforts, genuine christianity is manifested, and the glory of the Redeemer highly advanced. If our prayers for the advancement of the Redeemer's kingdom be *sincere* and *earnest*, we shall *act* according to our sphere, ability and opportunity, in saying and doing what in us lies, for that end. Brethren, what are our riches? Are they our staff or our burden? Do we possess them, or do they possess us?

"We have reason to believe that the latter-day glory is soon to be ushered in; when Zion shall have an open deliverance from all her enemies, whether Pagan, Papal, or Mahometan. The prophecies relating to the progress of the gospel, in some degree, have been fulfilling in every period since the Christian era commenced. Yea, in a sense from their earliest date, and are eminently fulfilling now. The scriptures assure us that great convulsions in earthly kingdoms, and the reign of Antichrist, shall precede the remarkable diffusion of gospel light. The nations are shaking in a degree, perhaps unexampled; and the convulsions of empires are like the pangs of dissolving nature. We believe that Antichrist is consuming, and will ere long, with his whole system, sink into his burning grave. Rejoice, for the Lord Omnipotent reigneth. To him all obstacles are less than a straw beneath the arm of a giant. Let therefore no difficulties, improbabilities, nor apparent impossibilities, weaken our faith nor slacken our exertions in prayer.

"BRETHREN, you should always pray and not faint. If at any time you think of fainting in this duty, remember Daniel—the parable of the poor widow and the unjust judge—the deliverance of Peter from prison, and the prayer of Elias. O! consider how many are engaged in this blessed employ. Grace produces a family likeness among the children of God, and they all have one language in prayer. Amid the diversities which obtain among Christians, there is in their sentiments and language in prayer a happy uniformity. When the godly, in their united and fervent supplications, rise and spread like a cloud, we may expect copious showers of blessings. The strong voice of prayer is "the sound of an abundant rain." The Northamptonshire Baptist Association, in England, have established

a prayer meeting, for the spread of the gospel and for the success of missions. It has been greatly blessed. Sing, O Heavens, for the Lord reigns and doeth wonders. While prayer, Brethren, is your chief solace, amid the duties, disappointments and distresses of life, shew yourselves deeply concerned for the poor heathen. Their ignorance, their guilt and their misery, ery louder than a thousand tongues. It is the dumb eloquence of the dying. Brethren, shall we wait and let them come to us? This, not more than one out of a hundred can do. The great commission says, *go* to them. Let us, therefore, send them the news of a Saviour, who willingly redeems from destruction, and freely gives eternal life to those who are ready to perish. In saving sinners of every tribe, he fills the earth with his glory; and Heaven shall in the end be replenished with the peaceful triumphs of his *Cross* and *Crown*. Thus, dear Brethren, concludes our epistle to you. Receive it as a token of love; it may be the *last* to many of *you*, and also the last from some of *us*. But sure we are, if we live and die praying, we shall hereafter meet praising, never more to part.

“O glorious work! O blest abode!

We shall be near and like our God.”

“N. KENDRICK, *Clerk*.

I. WEBB, *Moderator*.”

The following obituary appears in the minutes of this year,—“DIED, February 21st, 1808, Elder PETER WERDEN, of Cheshire, in the 80th year of his age. For dignity of nature, soundness of judgment, meekness of temper, and unwearied labors in the ministry, but *few* have equalled him in this age. He was the founder, father, and guardian angel of this Association, until his age prevented. He followed the work of the ministry about 60 years; and then,

“Like old *Elijah*, in a fiery car,

“He rode to Heaven, to be a shining star;

“May some *Elisha* catch his sacred robe,

“And smiting Jordan cry, *Where is Elijah's God?*”*

1809.

The Association met at *Schodack*, June 7th, and was

*For a further notice of Elder Werden, see the Appendix, where a biographic sketch of him, is given.

opened by a sermon, from *Jude*, 3d verse, by Elder JAMES GLASS, of Cambridge; according to appointment. The former *Moderator* and *Clerk* were chosen, and from the statistics of the churches, the following totals are gleaned. Of churches, 33; ministers, 23; additions, 291; dismissions, 73; exclusions, 55; deaths, 29; and a total of 3,303 members in the whole body. To several churches, good accessions had been made. To Berlin, 16; Cambridge, 14; Chesterfield, 39; Clifton Park, 52; Great Barrington, 10; Mapletown, 11; Nassau, 37; Peru, 21; West Stockbridge, 20; Stamford, 10; and Townsend, 13. Thus did the dry and barren ground, receive the showers of blessing from on high, and the plants of grace, flourish and blossom as the rose. Two churches were received this session, the *Adams*, (north village) Mass., Elder GEORGE WITHERELL, Pastor, with 41 members; and the *Becket* church, Mass., Elder AMOS KINGSLEY, with 25 members.

The missionary work went forward, \$118,15 having been contributed for it; and about *nine* months of labor had been performed, by Elders N. Kendrick, in W. New York and Canada, and by J. Finch and Calvin Chamberlain, in Northern New York and Lower Canada. The circular letter, a very good one, on "Knowing the truth," was by Elder WEBB: and the corresponding on the *stability of Christ's kingdom*, by Elder Leland. This session was made interesting by the Divine Presence, and by having several seasons of worship and preaching interspersed with the business. Sermons were preached by Elder NATHANIEL CULVER of West Stockbridge, from *Eccl*, 12. By Elder SAMUEL ROGERS, of Saratoga Association from *Prov*. 10: 24; and a closing one by Elder D. Rathbun.*

"CIRCULAR LETTER.

"*The Ministers and Messengers of the SHAFTSBURY ASSOCIATION, to the churches which they represent; send Christian salutation:*

"DEAR BRETHREN,

"In our last circular, we addressed you on the important subject of prayer; a subject of importance indeed; yet not more so than some

*The name of *Mr. Dennis Eggleston*, was published as an impostor on page 8th of the minutes, and the churches warned to beware of him.

others, which demand the attention of the Christian: For as *prayer* implies a right disposition of heart, and connected with this is an enlightened understanding, a suitable *knowledg of the truth* must ever stand *prior* to the right performance of the duty of prayer. Hence an acquaintance with the truth must be of the first necessity to every intelligent being, who would worship God in an acceptable manner. God is truth; and to have an acquaintance with truth is to have an acquaintance with God. But his word is truth also; for therein is described not only the character of God but the character of man; and these form the two great pillars, on which rests the whole fabric of the Gospel. To these, permit us (in brotherly love) to cite your minds for a few moments. And, "First—The character of God. He is a being infinite in all his attributes. Justice, Goodness and Truth, constitute his moral perfections. Consequently, he must be immutable in his purposes, and faithful in his promises. He cannot err in counsel, nor change in his designs: And as the works of all intelligent beings originated in and flow from their thoughts, his thoughts being eternal and unchangeable, his works must unavoidably result from an eternal and unchangeable plan. For to suppose that the mind of God could change, or even hesitate for a moment, would be a renunciation of every idea of the infinitude of Deity, and would amount to a denial of the very existence and being of a God. It will hence follow, that "he is in one mind; and who can turn him? And what his soul desireth, even that he doth;" Job xxiii, 13: And that "the counsel of the Lord standeth for ever; the thoughts of his heart to all generations." Psalm xxxiii, 11. This is the character ascribed in the gospel to the God of the whole earth; and in this point of light is he to be exhibited in the gospel to the children of men, as a being worthy of supreme adoration. And the language of truth is—"Acquaint now thyself with him and be at peace; thereby good shall come unto thee." Job xxii, 21. But,

"Secondly,—In order to be acquainted with him, we must become acquainted with ourselves. "*Know thyself*," was the golden maxim of a heathen Sage; and this sentiment agrees with the gospel, and is beautifully amplified by the poet:

'Man know thyself; try thy own heart to scan;
The proper knowledge of mankind is man.'

"But here man may adopt the language of the Ethiopian: Acts viii, 31:—"How can I understand except some man guide me?"—How shall guilty darkened man know himself, if his true character is

kept out of view by Preachers of the Gospel? "If the trumpet give an uncertain sound, who will prepare himself for battle?" Will men feel their need of a Saviour, until they see and feel their helpless and hopeless condition? And will they see and feel these, until their character is held up to them, in a preached gospel, in its true colors? They must be informed of their vileness and *total depravity*; that the whole head is sick, and the whole heart is faint; that they are entirely and *eternally undone*; that they are without *hope*, and without *God in the world*; and that "the thoughts of their hearts are only evil continually." Gen. vi, 5.

"Thus the sinner's depravity is to be fully and faithfully exposed: his crimes charged home to his conscience with sympathising ferocity, and his true picture exhibited to view. And not only this, his picture must be drawn at full length: He must see himself, from the crown of his head to the soles of his feet, in a moral point of light. He must know that he is an irreconcilable enemy to God in heart, opposed as much to mercy as to justice, and as great an *enemy* to the *gospel* as to the *law*. This is the way in which men become acquainted with themselves; and in this way are they slain by the law, in order to be made alive unto God. "Is not my words (saith the Lord) like the hammer, and like the fire, that breaketh the rock in pieces?" And that man who has not thus been slain, has never known the value of grace, nor realised his perishing need of a Saviour; nor has he ever obtained right ideas of the divine character. When slain by the law, then, and not until then, does our hope in ourselves and in our obedience, perish; then, and not until then, does God appear as a Sovereign, sitting upon the circle of the earth, and the inhabitants as grasshoppers before him; the nations being esteemed as a drop of the bucket, or as the small dust of the balance, in his sight. Now, then, the sinner feels himself in the hands of a *Sovereign*, who can *wound* and can *heal*; can *kill* and make *alive* and can *save* or *destroy*. Now, then, should sovereign and distinguishing grace pluck him as a brand from the burning. He will be prepared and disposed to set the crown on the Redeemer's head; and to ascribe all the glory to him who has loved him, and washed him from his sins in his own blood; and thus the glories of sovereign, distinguishing and eternal love, shine conspicuous in the face of Jesus Christ, to the unspeakable consolation of the penitent soul. In this way the sinner is humbled, God is exalted, and the soul is saved upon a plan, ancient as eternity and *permanent* as the *everlasting hills*.

“BRETHREN, the doctrine of the divine perfections involves in it that of sovereign grace ; and the doctrine of human depravity stands closely connected therewith in the Bibles. These doctrines stand directly opposed to the pride of the human heart, which rises up with unrelenting fury against them and their supporters, and were it in its power, would exterminate them from the earth. But be not dismayed. Cleave fast unto the doctrines of grace, as unto the sheet-anchor of your souls ; in doing which, you will ride out the storms of time, and at last, arrive safe in the peaceful haven of eternity. Hold up the hands of those who preach Christ crucified. But shut your ears against the syren voice of error ; and turn away indignantly from that man who obscures the glory of sovereign grace, by the exaltation of human works ; who calls upon the poor dead sinner to work out his own salvation, whilst the enmity of his heart, and the infinite evil of sin, are kept out of view ; who tries to inflame the passions by the vociferations of ignorance, without informing the judgment, or enlightening, the understanding.

“BRETHREN, the fearful effects of Arminian delusion are sufficiently and awfully demonstrated in our day. Against these let us carefully watch, and fervently pray ; submitting ourselves to the direction and trusting in the immutable faithfulness of an almighty Saviour ; unto whom every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father. Let us cherish this consoling reflection, that the time is fast approaching, when the errors and abominations of both the deceivers and deceived shall be swept with the besom of destruction, as cobwebs, from the earth ; when Christ shall take to himself his great power, and shall reign over the whole earth ; when (to use the words of Isaiah) “the loftiness of man shall be bowed down, and the haughtiness of men shall be made low ; and the Lord alone, shall be exalted in that day.”

“ISAAC WEBB, *Moderator.*”

“N. KENDRICK, *Clerk.*”

1810.

The Thirtieth Anniversary was held at *White Creek village*, with the Cambridge church, as then called on the 6th and 7th days of June, according to appointment, and the annual sermon preached by Elder ABIJAH PECK, of Clifton Park, from Deut. 33: 29. After which Elder War-

ren addressed the assembly on *missions*, and a collection of \$21,00 was taken for that fund. Elder WEBB was *Moderator* again, and Elder KENDRICK, *Clerk*. This was the first session ever held in the beautiful village of Little White Creek, as then called, and there was much of interest in the occasion to all present. It had been a year of increase in many of the churches, and some had received showers of grace upon their thirsty borders.

The church most highly-favored, was the *Olifton Park*, which had been permitted to gather in the large accession of 62, to her membership, making a total of 273 in a church but 15 years old. There had been added to Adams church, 17; Becket, 7; Berlin, 13; Cambridge, 8; 1 Canaan, 10; Charlottville, U. C., 20; Great Barrington, 10; West Hillsdale, 7; Mapletown, 7; Hinsdale, (once Peru,) 16; Pownal, 11; West Stockbridge, 8; Troy, 8; and Townsend, U. C., 10. There were recorded on the minutes, the statistics of 33 churches, with a total of 23 ministers, 249 added to all the churches; 83 dismissed; 42 excluded; 23 died; and a total of 3,321 members in fellowship. There were 14 corresponding associations from whom *Minutes* or *Messengers* were received at this session. The missionary committee reported the receipt of about \$160,00 into their Treasury, and the performance of four months missionary labor, by Elders J. Finch to the north, and N. Kendrick to the west part of New York and into Canada, with encouraging results. And in view of the opening field of labor among the destitute parts of the land, and the meagre contributions for so worthy an object, the Association authorized "the clerk to write a short address to the churches of this association, on the importance of their coming forward more generally in support of the missionary interest; and that the same be printed in the minutes."

The address, from the pen of the now departed Dr. NATHANIEL KENDRICK, we give entire, hoping it may serve to stir up the minds of the sons and daughters of those fathers and mothers of this body, for whom it was written, to increase and abound in the grace of liberality in sustaining missions, both at home, and abroad, as the Providence of God opens a door, and beckons them out into the field of toil and sacrifice for Christ's sake.

"The Elders and Messengers of the SHAFTSBURY ASSOCIATION, to the Churches they have the honor to represent :

"BELOVED BRETHREN,

"We have taken under consideration the general interest of Zion, as far as we have had an opportunity to extend our inquiries. The subject of MISSIONS to the destitute parts of our country, and even to regions beyond, we deem of sufficient importance, to merit a more general attention than you have heretofore given it. To say God has appointed the preaching of the gospel, as the most important means for gathering his people among all nations, is giving you no information. We cannot, for a moment, doubt your establishment in this plain evangelic sentiment.

"You are anticipating the period, when the gospel shall be preached among all nations, and Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession." You know that "faith cometh by hearing, and hearing by the word of God." "And how shall they hear without a preacher ; and how shall they preach, except they be sent ?" There are extensive parts of the harvest, which have hitherto been unnoticed by the laborers of the vineyard. Who can tell why the events of Providence were so arranged, as to convey the gospel to us, in distinction from any of the darkest regions of the world ? Have we received the gospel, as the miser does gold, that we may treasure it up in some secret deposit, where it will be useless to ourselves and others ? Surely not. Were we to inherit it, in this way, it would eat as doth a canker, and eventually prove a savor of death unto death.

"Were arguments necessary, to call forth the Benevolent services of Christians to a dying world, arguments the most weighty might be produced. You have found the gospel of infinite importance to yourselves ; yea, the one thing needful ; and the pearl of great price, by which your souls are redeemed from everlasting ruin. The glory and greatness of this world shrink to nothing, and less than nothing, when compared to the gospel of the grace of God. A man that gains the whole world, must be eternally miserable, if he loses his soul. Mankind by nature, are under condemnation, and the wrath of God abides upon them, and there is no possible way of removing the curse, but by the gospel of Christ. How infinitely precious did the gospel appear to you, when you found it the power of God, and the wisdom of God, conveying pardoning mercy and boundless love to your des-

pairing souls. How precious was the preached word. What were your desires that others might come within its sound? Surely they were inexpressible.

“ You will, in the next place, grant, that the preaching of the gospel is appointed to *man*. The office of *angels* does not extend to this. The divine economy, as stated in the scriptures, and illustrated by providence, authorizes the belief, that man, in this world, will be the important instruments of publishing the gospel, down to the closing period of time. A great part of mankind, at the present, are precluded from the stated administration of the word. This is the case with most of those, who inhabit the frontiers of this State, and the provinces of Upper and Lower Canada. The embarrassments of settling new countries, and the scattered state of the settlers, render it impracticable for them to form societies and obtain a regular administration of the gospel. They have not the means within themselves; they are dependent. To send missionaries among them, is the only eligible method by which they can at present be assisted. This duty devolves on those to whom God has committed the means. Can we have any scruples of conscience respecting this duty? Most certainly not. Thousands lie before us, perishing for lack of vision, and God has furnished us with the means of sending them the good word of his grace. Where is the heart incapable of feeling for poor souls in the regions and shadow of death? Surely not in the bosom of the christian. Such know the terrors of the Lord, and would even ‘save sinners with fear, pulling them out of the fire.’

“ A few churches and individuals in this Association have for several years past, made worthy exertions to send Missionaries into destitute places; while others have withheld, even the smallest encouragement. We cannot think those who duly appreciate the benefits of the gospel, can, for a moment, dispute the *duty* and *necessity* of these exertions. They have hitherto been attended with the blessings of heaven, and the hearts of many in the wilderness, have been made glad. This is a cause worthy of the patronage of *every* Christian. Were all the members of the Association to pay only *six cents* annually, it would amount to more than has been raised in any one year since the commencement of the Institution. Were each to pay but *one cent* a month, it would produce the annual sum of \$398,52. Were we to go as far as the females in Boston, Providence and Salem, who are constituted into mite societies, and tax themselves with a cent a week, we should annually raise \$1,726,92. Is it necessary to

take the most parsimonious measures to wring from the hands of Christians a few cents of their abundance, to support *that* cause which they deem of infinite importance? What shall we think of that conscience which can give *dollars* for ornaments, to appear in the fashions of the world, and scrupulously withhold, even *cents*, in the cause of God? We are persuaded, Brethren, that many of you have inconsiderately overlooked your duty respecting this important subject. A word to the wise is sufficient. We hope, at our next annual meeting, no church will fail of their liberality, and that our Missionary Society will meet with a more general patronage. May we be helpers together, of each other's joy, and be cordially united in the most effectual means for extending the triumphs of the cross. May we not shrink at the burden and heat of the day; but be found faithful unto death. Brethren, the time is short, when this world will be no more with us. May we at last, through grace, exchange it for those mansions in our Father's house, which are reserved for the everlasting habitations of the Saints."

The *circular* and *corresponding* letters were by a committee, appointed at the time to supply the failure of those who were charged with this work at the last session. Elders Warren, Lahatt, Glass, Mattison and Rowley, were the committee, and their Letter is on "communion with God." From whose pen we cannot affirm; unless from Elder Warren's, the chairman.

At this time, the Baptist Brethren in Albany had not acquired strength enough to arise and build them a house of worship, nor even sustain a regular ministry; and hence the Association appointed them the following supplies, viz:

Eld. Mattison, the 4th Lord's Day in June,	Eld. Rowley, the 4th Lord's Day in Oct.
" Peck, " 4th " " " Aug.	" Witherell, 4th " " " Jan.
" Olmstead, " 2d " " " July,	" Lahatt, " 2d " " " Nov.
" Glass, " 1st " " " Sept.	" Warren, " 3d " " " Feb.
" Hull, " 5th " " " Sept.	

As a result of this aid from the Pastors of this Body, it will be seen the cause was strengthened into visible existence, and in the year 1811, the **FIRST Baptist** church in the capital of the State of New York, took her seat, by appropriate messengers, in the councils of the Association. This session closed in the following very interesting manner, as recorded on the 8th page of its minutes.

" *Item 24.* The business of this very pleasant and enter-

taining session, was closed by a few remarks and prayer by the Moderator; after which Brother Aaron Leland, (afterwards Governor of the State of Vermont,) preached from *Rom. 8: 32*, to a large and solemn Assembly. A short intermission ensued, at which time the ordinance of Baptism was administered. The people again assembled, and Brother Sylvanus Haynes addressed them in an affectionate and parting discourse." Elder Leland was a Messenger from the Woodstock Association; and Elder Haynes, a member of the Vermont, and had been favored with a powerful work of grace among his people in Middletown, Vt., which had added some 112 in a year. And so this anniversary closed, and the Brethren, Pastors and Messengers, went rejoicing home from this "feast of fat things," upon the mountain of Zion.

1811.

The Thirty-First anniversary was held on Wednesday and Thursday, June 5th and 6th, with the 3d Cheshire church, Mass, commencing at 10 o'clock A. M., as usual; with a sermon by Elder CHARLES LAHATT, of Pittstown, from *Isa. 9: 6*, "The government shall be upon his shoulder." Elder OBED WARREN, though not a Pastor at the time in the association, served as *Moderator*; and Elder CHARLES LAHATT, was *Clerk* at this session. It had been a year of ingathering in a number of the churches; more than for several years previous, as the statistical table of the year will show, which we here present to the view of our readers entire, as before, at the close of every decade of years.

N. B. Ministers in small capitals. A — denotes no pastor. A * absent. The money credited to the 3d Cheshire Church, was the contribution taken at the close of the Association. The *Egremont* church, in this table, was once called the Great Barrington; and the *Hoosick*, had been called Mapletown.

CHURCHES.	MINISTERS & MES'GRS	ADDED	DISM'D	EXCL'D	DEAD	TOTAL	MONEY for MISSIONS.
<i>Adams,</i>	G. WITHERELL, Dea. O. Blackington, C. Whitmore.	2				58	\$5 32
<i>Becket,</i>	AMOS KINGSLEY, D. Childs.	4				40	
<i>Berlin,</i>	JUSTUS HULL,* Wells Kenyon, R. Mentor, J. Hakes, D. Torry	13	2	4	2	396	
<i>Chesterfield,</i>	ASA TODD, Dea. Wm. Keen, D. Daniels.	2	1			196	
<i>Cambridge,</i>	—, R. R. Bennett.	23	1	3	1	122	1 57
<i>1st Canaan,</i>	—, Jacob Ford.	1	1		1	45	2 00
<i>2nd Canaan,</i>	—, Simon Hough, Wm. Flint.	22	19		1	111	
<i>1st Cheshire,</i>	BARTEMAS BRAMAN, Dea. S. Carpenter, M. Bowen, I. Cole.	3	3			43	11 65
<i>3d Cheshire,</i>	—, Dea. D. Coman, J. Redway, Wm. Collson.	1	5	1	2	213	30 47
<i>Chatham,</i>	JOE CHAMPION.*	3	1		1	36	4 98
<i>Charlotteville,</i>	TITUS FINCH.	5	6	1	1	54	
<i>Clifton Park,</i>	ABIJAH PECK, JACOB St. JOHN, William Groom, jr., A. Her- rington.	32		4		301	53 26
<i>Clinton, U. C.,</i>	—, no messenger.	5		1	1	26	
<i>Egremont,</i>	J. NICHOLS, D. SHER- WOOD.	2	3		1	106	
<i>East Hillsdale,</i>	ABEL BROWN,* Silas Evans, E. Bagley.	3		1	1	117	11 00
<i>West Hillsdale,</i>	—, Dea. S. West.	2				48	20 00
<i>Hoosick,</i>	J. GLASS,* N. Otis.	88	1			141	4 94
<i>Hinsdale,</i>	E. SMITH, A. JACKSON.	10			1	121	
<i>Lansingburgh,</i>	—, A. B. Hinman.	3	5	1	2	35	10 21
<i>Nassau,</i>	EPHRAIM HARRIS, A. Hodges, P. Brown, J. Knapp.	5	1	1		89	
<i>Pittstown,</i>	CHARLES LAHATT.					56	5 52
<i>Pittsfield,</i>	JOHN FRANCIS, Jr, S. Root, D. H. Francis.	4				44	5 25
<i>Pownal,</i>	DAVID HULBERT, I. Clark, B. Gardner, Abiathar Buck.	1	2	6		192	3 00
<i>Schodack,</i>	STEPHEN OLMSTEAD.	1				68	3 00
<i>Stephentown,</i>	—, no returns.					52	

CHURCHES.	MINISTERS & MES'GRES	ADDED	DISM'D	EXCL'D	DIED	TOTAL	MONEY for MISSIONS.
1st Shaftsbury,	ISAIAH Mattison,* E. Daniels.	33				130	
4th Shaftsbury,	I. MATTISON, O. Whipple, E. Clark, D. Tinkham, I. Hendrix.	81	8	2	3	375	\$31 75
Savoy,	PHILIP PEARCE, Jabez Briggs, W Ingraham					39	2 05
Sandisfield,	JESSE HARTWELL.	3	1	1	2	124	
Stamford,	PAUL HIMES, George Sampson, M. Baker	17				52	
W. Stockbridge,	—, Fairing Wilson.	3		1		72	
Troy,	ISAAC WEBB,* S. Covell, J. Leonard, E. Tylee.	4	3		3	77	16 62
Townsend, U. C.,	—, no account.					56	
Albany	FRANCIS W A YLAND, F. Humphrey.					67	
Oxford, U. C.,	A letter of request.					22	
35 Churches.	26 Ministers.	375	63	28	23	3724	\$212 59

Thus it is seen that 8 or 10 churches were blessed with considerable revivals; and that *two*, the 4th Shaftsbury, and the Hoosick churches, were visited with *great showers* of grace. The Shaftsbury church, or churches, had not been so favored, since the "*Great Reformation*" under Elder Blood's labors, 12 years before, or in 1798. Elder I. Mattison was the pastor of *this* as well as the *first* church, at this time, preaching every alternate Lord's day, with each church. This arrangement existed for about 19 years, or from April 1807, when Elder Blood removed, to Jan. 1826. The present, was a year of jubilee to the then young and vigorous Mattison, in which he was permitted to gather in about 115 to both of the churches under his care. Such a favor was never repeated upon his ministry; a blessing so rich and gratifying in one year, though he had other harvests in subsequent years. It is an experience *once* in a life time, to gather *such* a harvest. Elder Blood never had but one *great reformation*, as it was termed, in Shaftsbury, or any where else. And so of the revival in Hoosick, under Glass's ministry. It was his *greatest*, and proved to be his

last ingathering into the garner of his Lord; for he soon went down to his grave as a shock of corn fully ripe. Of this revival, the *first powerful* one, the Hoosick church had ever enjoyed, we present a brief account from the pen of the lamented Glass, recorded in the Vermont Baptist Miss. Magazine, vol. 1, page 42, or for April, 1811. It is as follows :—

“ *To one of the Editors.*

“ VERY DEAR BROTHER,

“ Agreeably to your request, I shall endeavor to give you a short statement of the work of the Lord in this town. About the middle of last May, there appeared an uncommon solemnity among the people. About the same time, *three* persons came to the church, and gave a relation of their christian experience, and were received into fellowship. The day following, after public worship, we repaired to the water-side, and there attended to the ordinance of Baptism, according to the apostolic mode. A large assembly beheld the glorious, solemn scene, with remarkable attention. From that time to this, the work has been very pleasing. The candidates have proceeded very calmly and understandingly, in every movement. There have been some, of all classes taken, from the highest to the lowest, both old and young, from *three score*, down to *eleven*. About *eighty* have been added since the reformation began; and the prospect is, that many more will soon come forward. The work is still going on, to the great joy of the church—the astonishment of wicked men, and confusion of the powers of darkness, for they all appear to be engaged to take the field. But the God of the Hebrews is on Zion's side, and he answers by fire.

“ I subscribe, your brother, in gospel bonds.

“ HOOSICK, Dec. 23, 1810.

JAMES GLASS.”

At this session the Church in ALBANY, then but just constituted, and since known as the *Greene Street Baptist* church, with Elder FRANCIS WAYLAND, as Pastor, was received into the Association; also a recently constituted church in Upper Canada, called *Oxford*. The missionary affairs of the Body had gone on as usual; and the Executive Committee had employed Elders GEORGE WITHERELL, and DANIEL HASCALL, to travel and preach in Western New York and Upper Canada, for *three months* each; and

Elder CYRUS ANDREWS *two months* in the northern parts of the State of New York, making 8 months labor which had been performed. The following record is found on Page 7 of the minutes.

“That Brethren Witherell, Hascall and Andrews, the above named Missionaries, made an acceptable report of their Missions to your Committee and the Missionary Society, of the kind reception they received, together with the great want of missionary labors in those places, where they traveled. By order of the Committee,

“Edward Tylee, Chairman.

“Wm. Groom, Jr., Clerk for the day.”

“Voted, (by the Association) that the above report is satisfactory to this Association.” By another vote of this body, it appears that they took an interest in the formation of the *Westfield* Association in Massachusetts, and sent Elders Hull, Lahatt, Witherell, Francis and Mattison to sit with their Convention in August, for this purpose.

The missionary operations of the body had been conducted under the supervision of an *Executive*, called the “Missionary Committee,” aided sometimes, and co-operated with by the Executive of another society called the “New York Baptist Missionary Society,” before mentioned in the doings of the year 1808. This year, to save confusion in the records of missionary affairs, the following notice appears on page 9th of the minutes.

“For general information it is to be noted, that for some years past, there have existed, *two* missionary societies by the same name, of our order, in the State of New York. The Missionary Society connected with the Shaftsbury Association have therefore *resolved* to be known hereafter, by the name of *The New York Northern Baptist Missionary Society.*”

A number of items of business were transacted worth notice beside; such as a favorable commendation of the “*Vermont Baptist Missionary Magazine.*” to the patronage of the churches: the exposure of *three impostors* who were trying to dupe the churches; but who were each fallen men. Their names are given as *Wm. Thomas, John Williams, and John W. Carey.* The *circular and corresponding* letter by a committee, this year was read by Elder

Asahel Morse, and approved for the minutes. Its theme is the "Three Christian Graces, Faith, Hope and Charity;" and is a brief but worthy practical epistle. An interesting letter from the Shaftsbury Female Mite Society, signed by MARY CLARK, as PRESIDENT, sent to the Association, with a contribution of \$16,45 is printed with the minutes of this year, but we have not room to insert it, though a worthy epistle. Sermons were preached during the session by Elder Aaron Leland, from *Ps.* 80: 14; Elder F. Wayland, from *Phil.* 4: 13, and by Elder Rogers, from Saratoga Association, on Thursday P. M., in the meeting house, while business was going on in another "convenient room, at the same time."

And so closed up the business of this interesting session of the Body, finishing the third decade of its history, and a most interesting portion of it too.

Finally, in closing this chapter, it may be proper to enumerate some of the leading events that characterized it. The rise and progress of the missionary spirit, in efforts to scatter the light of truth among the destitute settlements of the west, indicates a spirit of enterprise worthy of such men as *led* and *followed* in that noble work. The services of a Blood, Covell, Warren, Finch, Gorton, Asahel Morse, C. Chamberlain, N. Kendrick, Hascall, Witherell and Andrews—who labored under the patronage of this body, cannot be valued until the revelations of the final day, shall tell what good they did in comforting God's people, awakening sinners, encouraging feeble churches, and setting in order the things that were wanting in a hundred places whither their footsteps were directed by the great Head of the church, in the wildernesses of *Northern* and *Western* New York, and of Canada West. Beside these, some other Brethren, as Elder Jesse Hartwell, belonging to this body, did good service under the patronage of the Massachusetts Baptist Missionary Society, and thus run the lines of this Association abroad over various parts of the country. How many souls were converted, persons baptised, churches formed, or ministers ordained, we have no means of knowing in the aggregate. But the wilderness and solitary place were often gladdened because of them, and many will rise up hereafter and call these messengers of God's grace to

them, BLESSED,—for the benefits thus conferred, by the labors and contributions of the Shaftsbury Association. During this period the number of churches and ministers in the body suffered a diminution, by the establishment of a new Association, in Saratoga co., and the dismissal of churches in other directions; but on the whole, there was a great advance of the general cause. And although some 15 churches were *dismissed*, and some others *dropped* from the body, yet at the close of this period of 11 years, there were but 11 less churches in the body and 400 less membership; while some 3,000 had been added to all the churches in the same time. The Saratoga Body reported a total of 22 churches, 15 ministers, and about 2,500 members in 1811; so that if we add the total of these two bodies together at this time, we find an advance in their united territory of about fifty per cent, in membership, and some 30 per cent, in the number of churches and ministers.

But during this period, more than any other previous, the Association lost from her ministry by death. Almost every year some standard-bearer fainted and fell by the stroke of Death from the towers of Zion, “and great lamentation was made by devout men,” over him. Elder HASKINS of Savoy, in 1803, is reported as having ceased from among the living. In 1806, Elders CLARK ROGERS, of Hancock; NATHAN MASON, of Cheshire; the pious BARNES of Canaan; and the Beloved COVELL died on his Canada Mission; in 1808, the venerable WERDEN fell in a good old age, full of years and honors, and was laid to his repose in the grave. And how many of the Beloved Brethren and Sisters, who had shared their toils and trials, joys and triumphs in the service of God below, had also gone up with these *leaders* in Zion, to join the Great Association of the saints above, where toils and tears, and tribulations never come, we cannot say. But in the words of the sacred poet,

“There the saints of *all ages* in harmony meet,
“Their Saviour and Brethren transported to greet;
“While anthems of rapture unceasingly roll,
“And the smile of the Lord, is the feast of the soul.”

MUHLENEBURGH.

CHAPTER IV.

Annals of the Body, from 1812, to 1821, or for the fourth decade of years—A period of trials and of blessings also, to the churches.

We come now to the work of tracing the annals of this body, during another decade of years, a period full of stirring incidents, in the history of the church and the world. It includes the days of darkness for our country and the Zion of God, when the pall of war covered the face of the land, and portions of our territory were whitened by the encampments of a foreign host, and some of our cities were ravaged, dwellings and houses of worship burnt by the ruthless barbarity of an invading foe, and thousands of families filled with mourning and wretchedness by the events of such times. For years, the converting power of the Holy Spirit seemed measurably withdrawn, even from the churches of the saints, and few were made the subjects of renewing grace; while, by tens of thousands, our fellow mortals went down annually to the grave, in the battle-field, on the briny deep, or at home amid the busy arts of life. But to this period of bloodshed and desolation, there succeeded a time of peace and great rejoicing, not only among the citizens of our land, generally, but more especially in the dwellings of God's saints. Although the *first* of this series of years was a time of ingathering, some 400 being added to all the churches, the first *four* years, showed only 752 added to all the churches, and a total of 3,511. But the *last six years* of this period, was a time of enlargement in many of the churches; and more than 1,600 were added to them all, making a total of 2,850, at its close, after some 8 churches had been dismissed to other associations around. This period commences with 32 churches, and 22 ministers; and closes with 25 churches, and but 14 ministers in its embrace. And yet "God was good to Israel," during this period. Let us follow the stream of his goodness and grace, as it flowed down the tide of time for the next Ten years.

1812.

The thirty-second session of the association was held at West Stockbridge, Mass., on the third and fourth days of June, 1812, according to appointment the previous year. Elder Isaiah Mattison preached the introductory sermon, from Prov. 11 : 30 ; “ He that winneth souls is wise.” This was the *first of six anniversary sermons* he has preached to this body in about forty years. Elder O. WARREN was chosen *Moderator*, and Brother WM. GROOM, jr., *Clerk*. But 32 churches were present by their messengers : with 22 ministers among these churches, of whom 13 were present. There had been added to the body, 392 ; dismissed, 52 ; excluded, 38 ; died, 30 ; and there was a total of 3,667 in all the churches. The churches in Becket, Chesterfield and Hinsdale, Mass., having joined the new *Westfield* association, were formally dismissed from the body. The *great revival* of the year, was reported in the Berlin church, where 225 had been added to one church—an unprecedented number. It was a *great work* ; and the greatest harvest of Elder Hull’s long ministry in that place. An account of it was printed in the Mass. Bap. Missionary Mag. for June, 1812, vol. 3, pages 172–3, but we cannot now find that number of the Magazine. A reference is made to it in Benedict’s History of the Baptists, vol. 2, pages 550–1, in which he says : “ A revival of an uncommon nature was experienced in Berlin, in 1811 ; over 200 joined the church under consideration. In one day 57 were baptised in the space of 32 minutes : over one hundred joined the Sabbatarians, and about thirty were added to the open communion church in the town.” This was a great work indeed, in which more than three hundred and fifty souls were brought to an open profession of their Saviour before the world, in one town or community, during a single revival season. It increased the number of Elder Hull’s church—always large—to 611. It is said that some of the people in the town, during this work, verily thought they heard the voices of angels singing for joy, upon the mountains around the place. No doubt angels rejoiced in the presence of their God, at the sight of this work, whether their *voices* were heard or not. The other churches most favored were the Albany, to which

11 were added ; Cambridge, 14, now under the care of Elder Obed Warren for some three years ; Pittsfield, 10, Elder John Francis, jr. ; Schodack, 10 ; 4th Shaftsbury, 23 ; and Stamford, Elder Paul Himes, 54. Thus were *seven* churches especially favored of God this year, mostly those that had received few additions the year before.

The 2d Cheshire Church, usually known as the 3d church, sent two letters from two rival claimants to be *the church* ; and a large committee of 10 ministers and 5 brethren were appointed to meet with the church, in July, and aid in harmonizing their difficulties. They reported this year a total of 213 members, and it was desirable to save them from distraction, if possible. A council which had failed to give them effectual aid, were invited to attend on the new occasion.

The Missionary Committee reported in substance as follows : " That the monies received from the several districts, churches, societies and individuals, amount to the sum of \$226,51 ; and the balance in the treasury of 1811, was \$76,07, making a total of \$302,58. That they had employed Brother Daniel Hascall as a Missionary, to travel and preach in the destitute places of the Northern parts of the State of New York, for the term of two months, paying him \$40,00 for his services ; and that Br. Cyrus Andrews had performed a like service in Western New York and Canada, for the period of six months, for which they paid him \$120,00, leaving a balance of \$142,58 in the treasury. That these Brethren report a kind reception among the people, and a great want of Gospel labors in some places, whence the Macedonian cry—*Come over and help us*, sounded in their ears." This report was accepted as satisfactory by the Association. The church at West Stockbridge being in a state of trial, a committee of 9 ministering Brethren were appointed to counsel and aid them to a better state of things, and report at the next session.

The *circular letter* was by Elder Charles Lahatt, on "*the value of Divine Truth*." It was both the circular and corresponding letter. Divine worship was attended a number of times during the session. Elder Hascall preached on Wednesday P. M., at 5 o'clock, in the Baptist meeting house while the association was in session in the house of the Congrega-

tional Church. Elder Morse preached on Thursday morning at 10 o'clock, from 1 Kings 6:7. "And the house when it was in building, was built of stone, made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron, heard in the house while it was building." And when at 3 P. M. their business was finished, "the Moderator addressed the association and assembly in a very solemn and impressive manner, and closed by imploring the Divine benediction on the association, and all the churches, and on the world of mankind." "After a short intermission," it is added, "Brother Niles addressed the assembly in a very solemn and impressive manner. This session has been particularly agreeable; several things contributed to render it so—the union and friendship which reigned among us—a quick despatch of business—the solemn and evangelical preaching—with a sense of the divine presence with us—made it a season, we trust, long to be remembered."

On the minutes of this year, page 5 we have the following sad announcement:—We announce to the churches, the death of the Rev. James Glass, of Hoosick. He was a pious, faithful and an evangelical minister of the gospel, and much beloved and respected by his friends and acquaintances. He was removed from the church militant, in the midst of his usefulness, (we trust) to join the church triumphant, to receive the happy plaudit, "enter into the joys of thy Lord. "The righteous shall be in everlasting remembrance." In the Vermont Baptist Miss. Magazine, for November, 1811, page 115, we find the following obituary of this departed minister of Christ.

"The memory of the Just is Blessed."

"DIED, at Hoosick, N. Y., on the 6th of August, 1811, in the 36 year of his age, the Rev. JAMES GLASS, Pastor of the Baptist Church in that place.

"He was a man of amiable disposition; pleasant and agreeable in his manners; solemn and weighty in his administrations from the desk; serious and exemplary in his life; sound and sentimental in his faith, and especially in the great and precious doctrines of grace; and successful as a faithful minister and servant of our Lord Jesus Christ.

For his soul's satisfaction, a number of month's before his death, he saw the pleasure of the Lord prosper in his hands. His constant labors in the work may, perhaps, have contributed to bring upon him a pulmonary consumption, of which he died.

"A number of weeks before his death, he evidently saw that he was going to the generation of his fathers, to lie down in the dust. He viewed the great and important scenes before him, (into which his disorder was daily and gradually conducting him) with an awful and solemn delight. As he passed along in this enfeebled condition, from day to day, never more to retrace his steps, and leaving all behind, he comforted and encouraged the saints, exhorted sinners almost to his last breath, and died full of joy, in the triumphs of faith; leaving his beloved, but afflicted family, church and people, and his brethren in the gospel ministry, through an extensive circle, to mourn, that the beloved JAMES was prematurely called from his useful labors, while the harvest is great, but such laborers few.

"Peace to his shades;

"And when the general doom

"Shall wake him, renovated from the tomb,

"Be grace's white mantle o'er his shoulders spread,

"And the saints garment clad about his head."

During his brief ministry of 8 years, he must have baptised about 150 converts. Some 60 in White Creek during the six years of his labor there, and 90 at Hoosick.

1813.

The Thirty-third Session was held with the Nassau church, at the Union Meeting House, June 3d and 4th, and the opening discourse was by Elder WARREN, from 1 *Tim.* 3: 15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself, in the house of God, the church of the living God, the pillar and ground of the truth." Elder ISAAC WEBB, of Albany, was *Moderator*, and Elder ELI BALL, of Lansingburgh, *Clerk*, at this anniversary. *Two* churches were added this session, the 3d *New Canaan*, as then called, and now the 2d *Canaan*, in Columbia co. N. Y.; and the *Williamstown* church, Mass. revived, or re-

organized and put in a course of gospel travel again with 26 members. This made the number of churches, 34 ; ministers, 22 ; licentiate, 1 ; added, 151 ; dismissed, 115 ; excluded, 38 ; died, 72 ; and a total of 3,572. There were added to several churches a revival blessing, as to the Albany, 16 ; Berlin, 28 ; Nassau, Elder Enoch Ferris, 8 ; Schodack, 19 ; 1 Stepentown, Elder Julius Beeman, 7 ; Savoy, Elder Phillip Pearce, 12 ; West Stockbridge, 10 ; now encouraged by the Brethren sent to their aid by appointment the last session.

The missionary concerns were not as prosperous as usual, for want of funds, and opportunity of usefulness in the Canada field, in consequence of the existing war with Great Britain, raging on the western borders of New York State.

Still some \$120,00 of funds were on hand, and they had employed Elder Cyrus Andrews on a missionary tour into the Holland Purchase country, the south western part of New York, for three months, and the committee had paid in advance 60 dollars for his services. The association voted to patronize the missionary society more vigorously, and the following note inserted in the minutes by the *Clerk*, shows the measure of interest, or Benevolence aimed at, in those days. "This laudable institution has for its object, the salvation of lost sinners. We should think this were sufficient to stimulate every well-wisher to man. If *every member of this Association* would only lay by the small sum of *one cent* a week for the missionary fund, it would amount to the sum of \$1,857,44. in one year !!! And but for some such small exertions, by those who enjoy the Gospel, thousands must lie in the dismal night of Paganism, *without God and hope in the world.* May God inspire our zeal."

From the spirit of this appeal we conclude there must have been an interest already felt for the heathen, and the work of *Foreign Missions* began to be thought of, in this body. The beloved Judson and his wife had now been cast upon the American Baptists for support ; this appeal sought help for them, at the rate of only a penny a week from every professed christian. How easy for us to save that sum, if we would, for so noble a work, as the spread of the gospel among the perishing, and not abridge any of the real necessities of our being. But, with a little self-de-

nial, and we might *double* that amount in all our churches; and then our Home and Foreign Mission, and every other gospel enterprise would prosper. The measure of contributions in this body, as a whole, for the last few years, say 1850-'52, has more than equalled the amount of a penny a week average, on each member of the churches, for the several objects of christian benevolence sustained in our denomination. Still, it has been very unequally divided; some churches doing *almost nothing*, while others have sustained the reputation of the whole, by *more* than their proportionate amount.

On Thursday A. M. of this session, the solemn services of an Ordination took place as recorded in the following words, Page 10 :—

“By request of the 1st Baptist church in Canaan, an ecclesiastical council formed; and having attended to the usual mode of examination at 11 o'clock, Thursday A. M., proceeded to ordain Brother Silas Spalding to the *holy work of the ministry*. Elder Webb preached the sermon from *John 6: 45*. Elder Hull made the consecrating prayer, and laid on hands with Elders Warren and Webb. Elder Warren gave the charge. Elder Witherell gave the right hand of fellowship, and made the concluding prayer.”

It is more common to ordain a Pastor in his own church, and among the people of his charge; but for convenience sake, to the council, it is sometimes done at such a gathering as this, where the Presbytery are assembled for other purposes. One part of the usual services is necessarily omitted, in such a case, the address to the church and congregation; which is often as important to *them*, to stir them up to their duty, as the charge is to the *Pastor*, to lay his responsibility upon him. This Ordination service no doubt added to the interest of this session of the Association; and as it took place in a town not far from the people of Mr. Spalding's charge, it is probable many of them attended, and enjoyed both occasions with the brethren of the association.

The committee sent last year to help arrange the affairs of the Cheshire Brethren were not received, and a new expedient was fallen upon this year to aid them, viz :—“Five ministering Brethren were to be chosen, *two* by the church, *two* by the dismissed Brethren, and *one* by the Association,

and report next session. Accordingly Elders Morse and Hull, were chosen by the church; Elders Warren and Jackson by the dismissed Brethren, and Elder Purington by the association. This council is to meet at the meeting-house occupied by the 2d Church, (in Cheshire,) on Wednesday, 25th of August, at 9 o'clock A. M." The result of this labor, as given in the next year's minutes, was as follows:

"The committee appointed to look into some difficulties in the 2d Cheshire church reported; and after hearing them, the association *voted*, That in our opinion, the church has been negligent in discipline, and also in the commemoration of the Lord's Supper. But hearing that there are some hopeful appearances of a return to resume the travel of a gospel church, we feel it our duty to encourage and help them, and to exhort them to arise and let their light shine, in the character of a gospel people.—[Minutes 1814, p. 9.]

The circular and corresponding letter for this year was written by Elder Francis Wayland, senior, now no more on Earth; and its *Theme* was "PRAYER, its *nature, necessity and advantages.*" It was a worthy effusion from the heart and head of its author, and when read before the association for adoption, it was "unanimously received with demonstrations of approbation of the sentiments it contained," say the minutes, "and committed to the clerk for printing." Could we feel satisfied in enlarging our work to a sufficient size to allow us, we would reprint this, and several other circulars. But we must deny ourselves that pleasure, for want of room.

This agreeable session was closed at 3 o'clock on Thursday P. M. and "at 1-2 past three Elder Witherell preached to the people ready to depart," to their homes, as had become the custom of late years at the close of the associational meetings. The minutes give us the following brief but sententious obituary of one of the Pastors in the body.

"We announce to the churches, the death of that truly estimable member of this association, and Pastor of the church in Nassau, Elder EPHRAIM HARRIS. He was *eminent in piety, useful in the ministry, and faithful unto death.* "*Be thou faithful unto death and I will give thee a crown of life.*"

1814.

The Thirty-fourth Session of the Association was held at Schodack, June 1st and 2d, as appointed. Elder JUSTUS

HULL preached the introductory from Ezek. 10; 5. "And the sound of the cherubims wings was heard even to the outer court, as the voice of the Almighty God, when he speaketh." Elder ABIJAH PECK served as *Moderator*, and Elder ELI BALL, as *clerk* again. There were reported in the minutes this year, 35 churches; 22 ministers; 131 added; 71 dismissed; 41 excluded; 44 died; and a total of 3,599.

The church in *Arlington*, then newly formed, was added this session. There had been some revival in 3 or 4 churches. To the East Hillsdale church, 10 had been added; 22 to the Nassau; 7 to the Savoy; 13 to the West Stockbridge; and 12, to Arlington. And a few to a majority of the churches. But it had been a year of dearth generally; and the ways of Zion had mourned because few came to her solemn feasts. The war-clouds had over-spread the land, especially the northern frontiers, and the public attention had been much diverted from the arts of peace, and the institutions of religion. Still God left not himself without witnesses of his power and readiness to save among the churches of the body, and a goodly number, under all the circumstance, were brought forward into visible fellowship as the result of faithful pastoral labor. The missionary work had been carried on and some months labor were reported as having been performed. Of funds \$124,63, had been collected during the year, and at this anniversary.

A vote of the association, passed at the session of 1813, in regard to the standing of Aaron Haynes, as a minister of the gospel in the fellowship of this body, was rescinded as being unconstitutional. A sermon was preached on Thursday morning by Elder JOSEPH ELLIOT, of the Leyden association, from Col. 5: 2. The circular and corresponding letter was by Elder Warren, and may be called "*Thoughts for the times;*" and it was quite appropriate for those years of bloodshed and spiritual decay. The following extract will show what cause for humiliation and prayer, was exhibited to the churches and corresponding associations: viz:

"The scene is now changed, as it respects our once highly favored country! While there is but little or no mitigation of the horrors which have attended the *European* nations, the cup of wrath has passed the Atlantic. WAR is waving her bloody banner over *our* land, while many of our brothers and sons are numbered to the sword: and

the *pestilence*, which walketh in darkness, has, within the two last years made an extensive desolation among persons of both sexes and all ages; particularly ministers of our order. Elders FURMAN, OSBURN WHIPPLE, A. PARMER, BREWSTER, HARRIS, ORCUTT, KING, LEDOIT, W. RATHBONE, FRANCIS, ATWELL, WINCHELL, and WATERMAN, have within twenty months past, fallen asleep as we trust in Jesus. On the sixth of last March, our much esteemed brother, Elder CALEB BLOOD, who was many years (about 20) connected with this association, finished his course; and it may be truly said, *he kept the faith*; and although his loss is lamented by thousands, yet we have reason to believe he is gone to be with Christ, which is far better than to remain in this world of tribulation and adversity.

“We have been visited with the judgments of war and pestilence, with which God was pleased in ancient times to chastise sinful and idolatrous nations; and it may be truly said as it was of Israel, *yet have ye not returned unto me, saith the Lord*. Instead of repenting and returning unto the Lord, the inhabitants in general, appear to be left to hardness of heart, and to have their minds so blinded, as not suitably to view the operations of the Divine hand. It ought never to be forgotten, that while we have formerly enjoyed temporal blessings to the full, God was pleased to pour out his spirit in many places, like showers, on the mown grass: and the Saints have *been made to sit together, in heavenly places in Christ Jesus*. But at present there is a melancholy reverse, in most of our churches. The spirit of the world, and a zeal to promote *worldly policy*, have in a great measure taken place, instead of the spirit of religion, and a zeal to promote *the all-glorious kingdom of Jesus*; and while “the whole world lieth in wickedness,” the love of many christians has waxen cold.

“It is not our business, as messengers of the churches, or ministers of the gospel, to enquire into the political causes, which involved our nation in a war; but it is our duty, as creatures accountable to God, and christians who hope for eternal life, and watchmen placed on Zion’s walls, to search for and find out the *moral causes*, which have procured the divine displeasure, and brought upon us the just judgments of a righteous God for such evils could not have fallen on the nation, if the Lord had not sent them. Some of the sins of Sodom were *pride, fullness of bread, and abundance of idleness*. While we have enjoyed fullness of bread, *pride* and abundance of *wickedness*, has overspread our land. With an increase of wealth, *covetousness, extortion* and luxury have increased; and that *sin of all sins, INGRATITUDE*

has risen to a high degree, and provoked a benevolent God, in a small measure, to lay righteousness to the line, and judgment to the plummet.

“There is also a spirit of discord between neighbor and neighbor; and brother is at enmity against brother; so that *social* order is in a great measure, interrupted and the spirit of jealousy *cruel as the grave*, has taken the place of the spirit of benevolence and good will in society. These are some of the enormities and crying sins of the land; not to mention the great prevalence of infidelity, lying, deception, hypocrisy, profaneness, drunkenness, and a general disregard of religion, among very many of the inhabitants, of this land of light and liberty, and (till of late) a land of peace. This representation, dismal and dreadful as it is, we do not think an exaggeration. If not, we are in more danger, from *ourselves* and our *sins*, than we are from *all other enemies* on earth. How far those who profess the religion of Jesus, are implicated, we do not pretend to say: but should any of the professed subjects of the Prince of Peace, instead of crying fervently to the God of all grace, to revive his work, and reform the nations, and avert his impending judgments; we say, instead of this, should they arm their tongues with invectives against their neighbors, fellow-citizens and brethren, and suffer their hearts to burn with malicious resentment against others, who differ from them in opinion and judgment; they would act more like sons of Balaam, than children of the living God. Such conduct is contrary to the holy commandment, to love those who hate us, and pray for those who despitefully use and persecute us.

“Brethren, let us enquire what God requires of us, in times of such general calamity. If we are ministers, he calls us to be *peace makers*, and not disturbers of the peace. If we are ministers of the gospel, he calls us to be *watchmen*, and to give the trumpet a distinct sound. Ministers of God ought to plead for the rights of God's moral government, and the gracious government of the Redeemer. If we are redeemed from the earth and divinely enlightened, we ought to be the light of the world, and the salt of the earth. As we are citizens of the world, we ought to pray for the downfall of *mystical Babylon*; that Pagan darkness may be dispelled, Mohometan imposture have an end, the rage of the mad nations be restrained, the days of tribulation be shortened, and the nations be illuminated from the rising to the setting sun. As citizens of the United States, pray for the peace and prosperity of the nation, and act a rational and candid part, in promo-

ting its welfare ; for in the peace of our country *we* may enjoy peace. As citizens of Zion, pray for the peace of Jerusalem, for they shall prosper that love her ; especially that an all-gracious God will pour out his spirit, build up Zion, and appear in his glory."

The decease of another minister of the association was this year rung upon the ears of the church in the following notice. " We announce to the churches, the death of the truly pious pastor of the Baptist church in Pittsfield, Elder JOHN FRANCIS. His highest encomiums are, an *ardent thirst* for the welfare of souls, a *pious grief* for all sin, and an *unblemished* character. *Be ye followers* of them, who through *faith and patience inherit the promises.*" The death of Elder BLOOD is also noticed at length in a printed letter from his daughter to a minister of the body, but we have not room for its insertion here.*

1815

The Thirty-fifth Session was held at the *Newtown* meeting house, of the *Clifton Park* church on the 7th and 8th days of June. Elder ISAAC WEBB preached the introductory sermon from Prov. 18 ; 10. " The NAME of the Lord is a strong tower ; the righteous runneth into it, and is safe." Elder OBED WARREN was chosen *Moderator* ; and Elder ELI BALL, *clerk*. There was 35 churches ; 23 ministers (and 2 unordained, *I. Keach and Nath'l Otis*) reported in the body. The following statistics appear also, 98 added ; 88 dismissed ; 41 excluded ; 27 died, and 3,511 in all the churches. The Albany church, added 8, Berlin, 7 ; Clifton Park, 17 ; Nassau, 11 ; and Troy, 12 ; which were the largest accessions to individual churches. The Missionary work had been prosecuted with more zeal and liberality, and \$151,69 were brought in to its funds, at this session. Returns of missionary labor were received from Elders Cornell and Ripley, appointed the last year ; and from Elders, St. John and Andrews, appointed in 1813, but who made no report last year. Elder S. Olmsted was also commissioned for a three months tour into Canada. At this Session the claims of *Foreign Missions* upon the action of this Body, seem to have been first presented to them, as intimated in the following record on page 9 of minutes.

* See Biographical notice in the appendix.

“By a vote of the missionary Board of Trust, the churches composing the Shaftsbury Association, are informed, that a letter was sent to the Association, by the Rev. Mr. RICE (agent of the Baptist Board of Foreign Missions for the United States) accompanying 39 copies of the report of the Board in Philadelphia, but the contents of the letter was disclosed too late for the association to act upon it. The object of the communication appears to have been designed, to excite the attention of the churches to the vast importance of establishing a society in the Association, for the purpose of aiding; with others, in foreign missions. The churches are hereby requested to peruse the *report* referred to above, which have been distributed in most of the churches, and in that way which shall be thought best, be proposed to aid in this laudable institution, against next session.”

The cases of Aaron Haynes, and the 2nd church in Cheshire, occupied the attention of the body somewhat during this session. Of the particulars of these cases, we are not informed; but the following action is recorded, as the result of the deliberations of a large committee of 15 ministers and 3 other brethren, to whom these matters were referred. [See pages 6, and 7 of Minutes.]

“Received and adopted the following reports of the committee appointed to attend to some business, relative to Mr. Aaron Haynes, and the 2nd church in Cheshire, (mentioned in our 7th article,) viz;—*First*, relative to Mr. Haynes.

‘*Resolved*, That it is the opinion of this committee, that a letter be addressed, by the Association to the Church of Stamford, stating that satisfactory evidence has been received that Mr. Aaron Haynes is regularly out of fellowship; consequently consider it improper that said church should retain him as their minister or member; and further, that should said church continue him as such, under these circumstances, it will be an occasion of difficulty.’ ‘With reference to the 2d church in Cheshire, this committee recommend that a faithful and affectionate letter be written to said church, and a committee of *three* be appointed to draft said letter.”

The following notice was inserted in the minutes, from the minutes of the Rensselaerville Association. “We would by these, *warn* our churches against the imposition of a man travelling under the profession of a minister of the gospel, of

the Baptist denomination, by the name of *Joseph Smith*. He is a person of middle stature, and size, dark complexion, black hair and eyes,—harsh and stammering voice,—says his native place is Barnstable on Cape Cod. When detected appears very passionate; has two wives; is travelling now in the Eastern States. We request our sister Associations to notice him in their minutes.” Thus, we see, our fathers *could not bear those that were evil*.

The *circular and corresponding* letter was by Elder Eli Ball, on the “Causes of the differences among our churches, in doctrine, discipline and worship;”—which arises from want of Bible knowledge or a correct understanding of the Bible on these subjects. Sermons were preached during this session by Elders Elijah Herrick, of the Rensselaerville Association from *Isa. 63: 1*. Asahel Morse of the Hartford Association, Conn., from *1 Peter 2; 4*; and by Elder Elon Galusha, of Shaftsbury, 4th church, from *2 Cor. 5; 20*. This latter brother, a son of GOVERNOR GALUSHA of Vermont, had just been invested with the robes of the ministerial office, to which he most solemnly dedicated himself on the day of his ordination, as stated in the following notice of it.*

How well this expectation has now been fulfilled in a ministry of nearly 40 years, the history of several churches in Western N. Y., to which he has ministered, and the flourishing condition of our educational interests as a denomination, which he ever labored to promote, might testify. But he still lives, and we forbear.

1816.

The Thirty-sixth Anniversary of this Body was held at *Sandisfield, Mass.*, with Elder Jesse Hartwell’s people, this

*“*Ordained* at Shaftsbury, Vt., on the 15th of June last, Rev. ELON GALUSHA (son of the Hon. Jonas Galusha.) to the work of the gospel ministry. The sermon was delivered by Elder EDWARD BARBER, from *2 Tim. 4: 2*;—“Preach the word.” Elder CALVIN CHAMBERLAIN, (of Manchester, Vt.) offered the consecrating prayer; Elder OBED WARREN gave the charge:—and Elder ISAIAH MATTISON gave the hand of fellowship. The sermon it is said, was excellent, and indeed, that the whole of the services were solemn and animating beyond former example.

“It is mentioned, that at the commencement of the service, Brother Galusha, in the presence of a vast assembly, “most solemnly dedicated himself to God in the work of the gospel ministry.” This procedure in a youth of such unassuming modesty and talents as Mr. Galusha, although somewhat novel, must have been peculiarly interesting and impressive. We would most devoutly hope, that the high expectations which have been excited by the solemn transactions of this day may be fully realized in the eminent usefulness of this young minister.” See the *Mass. Bap. Missionary Magazine*, Vol. 4, Page 95, June, 1814.

year, June 5th and 6th, for the *first* and *only* time it ever assembled in that place, being at the extreme south east limit of its territory. But it was very well attended, more than *sixty delegates* from all the churches, being present, of whom 11 were ministering brethren, beside visiting delegates from corresponding bodies ; some 8 or 10 more ministers—making a large gathering in that mountain locality.

The opening sermon was preached by Elder I. MATTISON from 1 *Cor.* 15 : 58. “ Therefore, my beloved Brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord.” Both Elders Wayland and Lahatt who had been appointed to preach, were absent, and the lot was thus devolved on one who had performed this duty in his own order, only four years before. Elder WEBB was chosen *Moderator*, and Elder BALL, *Clerk*. This session was rendered interesting by the account of several revivals among the churches, after years of comparative dearth. There had been added to the Albany church, during the year, 27 ; to the Clifton Park, 18 ; to the Stephentown, 8 ; to the Savoy, 13 ; to the Troy, 71 ; and to Sandisfield, 29 ; also to Scho-dack, 9. The whole number of churches in the minutes of this year is 35. Of ministers, 23 ordained, and 2 *licentiates*. Added to all the churches, 226 ; dismissed, 59 ; excluded, 38 ; died, 39 ; and a total of 3,573 members. The *greatest revival* of the year was in the Baptist church in Troy, under the care of Elder Wayland. An account of this work from his pen, is here subjoined, in a letter to Dr. Baldwin, Editor of the Mass. Baptist Miss. Magazine, “ dated TROY, N. Y., May 25, 1816.

“ DEAR BROTHER,

“ If my recollection now serves me, it was some time in January last, that I called on a Br. T.’s family on a parochial visit, and soon after sister T. informed me that her daughter Phebe, who is about 8 years of age, had some good news to tell me, relative to the work of grace begun in her soul. On request she proceeded to relate her past and present exercises of mind ; and truly they were astonishing and very satisfactory. Shortly after this, the next oldest daughter of 11 years of age, was brought to obtain a good hope through grace. Immediately after, the sister next oldest, was brought to taste that the Lord was gracious. About this time also, a young girl, who lived

in the family, obtained a hope. All *four* appeared truly happy in the Lord; and prayer and praise became their employment and delight. I scarce ever saw a more happy family. The youngest was led into a very deep and affecting sense of sin. Her expressions of regret, for the magnitude and number of her sins, were the means of bringing a number to a serious stand. "Why," said she, "I have been a sinner against a good God, for *eight* long years. Many were led to consider what great sinners they must have been, when a child of 8 years, thus expressed herself.

"These circumstances were soon known, and seemed to produce a general seriousness and attention, throughout the city. Our weekly prayer meeting had hitherto been held in a small school room, and but thinly attended. The school room immediately became crowded, and insufficient to hold the number that attended. It was found necessary to remove it to the meeting house. The effects of this attention, became daily more visible. Numbers were led to lament over their sins, and, as we would fondly hope, repent after a godly sort. The cry "What shall I do to be saved?" and still more joyful exclamation, "Come hither, all ye that fear the Lord, and I will tell you what he hath done for my soul," was daily heard from new-born souls. The attention to the word was solemn and pleasing. The people appeared to hear as for eternity; and the number of cases of conviction and conversion daily increased.

"On the first Lord's day in April, brother Maclay from New York, assisted me in baptizing *thirty-nine* persons; and on the first Lord's Day of this month, I baptized 15 more, among them an old gentleman aged 74. I need scarcely mention, that, like Samaria of the old, when the Lord was pleased to work, "there was great joy in this city." Believers were made to rejoice, and infidelity, in a great measure, constrained to stop her mouth.

"I might have mentioned, that, in the winter before the reformation began, there was a more than usual seriousness on the minds of the people. By persons of fashion, it was styled an unusually dull winter. Balls, parties, &c., were more rare, and more thinly attended than formerly. The same thing is mentioned in President Edwards' narrative of the reformation in New England.* God has been pleased to restrain the passions so that there has been but little opposition, and less persecution than might have been expected. The work in this place has been attended by none of those surprising in-

* See Pres. Edwards' Narrative of surprising conversions: pages 10, 11. COMPILER.

terpositions of providence, which, elsewhere have been noticed. To us, as to the prophet of old, the Lord appeared, neither in the whirlwind, earthquake, nor fire; but in *the still small voice*. The Lord, *as usual*, has not confined himself solely to the ministry of the word in dispensing his blessings; but, like a sovereign, has made use of all the various means of his own appointment. In this case, as in every other, he has wrought in such a manner, as to secure all the honor to himself.

“The present pastor, Mr. Somers, (a young gentleman from Dr. Stoughton’s school,) who lately arrived, immediately commenced his pastoral functions. I am not therefore, so well qualified to give an account of the progress of the work, since that time. If I am correctly informed, it is considered, as rather on the decline. The Lord, however, is able to revive and continue it.

“It is my happiness to inform you, that other denominations have shared largely in the outpouring of the spirit. The Presbyterians received at their last communion, nearly 100. And the Methodists about the same number. With the state of the Episcopal church, I am not sufficiently informed, to give information. The Lord has visited the Baptist church at Greenwich, a few miles from us, with a remarkable outpouring of his Spirit.* In Lansingburgh, I am informed there has been of late, a very considerable attention to the word. In Greenbush, the Dutch Reformed church, under the Rev. Mr. Westervelt, has experienced a very refreshing shower of Divine Grace. In the *factory*, about two and a half miles from our city, numbers have been lately called out of darkness, into God’s most marvellous light. Among the number, hopefully converted, as above stated, the youth have shared largely. Thus it appears, that the Lord *has done*, and *is still doing* great things for Zion. O that it might excite in my heart, more gratitude and praise.

“Your’s in gospel bonds,

FRANCIS WAYLAND.”

Thus did God visit his people with mercy, in the city of Troy, and other places, during the years 1816 and 1817, as the returns of another year will show. So great was the enlargement of this church by this revival of religion, that it increased from 62 members reported in June, 1815, until

* This was Elder Barber’s church, to which 228 were added by Baptism, in the course of six months, from Jan. to July, 1816. An account of this great work from Elder Barber’s pen, is printed in the Mass. Bap. Miss. Mag., vol. iv., pages 356-8. [See also Appendix. Sketch of Elder Barber.]

it was permitted to report a total of 230, to the Hudson River Association, in August, 1817; being an enlargement of 138 in two years, of whom about 130 had been added by Baptism. Truly, the Lord did great things for his people there, in those days, whereof the present generation may well be glad; as well as for the many tokens of his favor to them since. And as the Albany church was dismissed this session, it may be well to say they went away with a total of 90, of whom 27 had been recently added to the church.

The missionary funds in the Association increased to a very handsome sum, as the following record shows. "The Trustees of the Northern New York Baptist Missionary Society respectfully present their annual report: At the meeting of the Board this session, there was remaining in the Treasury \$100,64. Received from districts, churches and individuals \$156,58; making an aggregate of \$257,22 now in the treasury. In addition to the appointment made last year, by the Board, the sub-committee, viz: Brethren WAYLAND, BALL and Hinman, appointed Br. *Peter Brown*, to accompany Elder OLMSTEAD on his tour to Canada, and assist him in any way that duty might call; for which they allowed him Ten dollars. Returns were received from Br. Olmstead. The encouragement with which he met in Canada, and the success attending his labors, fully convince your committee of the utility of missionary labors, and stimulate them to further exertions. In order to dispose of the money, which a liberal public has put into the treasury, your committee have appointed a sub-committee of the following, viz: Brethren LAHATT, WAYLAND, BALL, Covell, and Hinman, to make such appointments as they, in their judgment shall think best.

"By order of the Committee,

ELI BALL, *Clerk.*"

There was preaching in the morning of Thursday by the venerable Elder Hull, from *Deut.* 33: 29. "*Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, &c.*" The difficulties with the 2d church in Cheshire, were dropped for the present. Three churches, by their request, were dismissed at this session; the 1st Shaftsbury, and the churches in Troy and Albany; which last two, joined the

Hudson River Association; and the former remained unassociated till 1819, when it again returned to the body. The *Circular and Corresponding Letter* of this year was by Elder E. F. Willey of North Adams, and is a very good production, "On the more hopeful aspect of the times." But we must not allow ourselves to make *extracts* even, from this excellent letter.

This session was marked with a spirit of union and harmony among the churches, as stated in the circular; and from it the brethren returned to their several homes and churches, refreshed and strengthened for the toils of another year's service in the vineyard of the Lord; and which proved a time of ingathering in many of the churches.

1817.

The Thirty-seventh Anniversary was held at *Stephentown*, with Elder Julius Beeman's church; once the 2d church, under Elder Robert Nile's care. The opening discourse on Wednesday at 10 A. M., June 4th, was preached by Elder SILAS SPALDING, from 2 *Thess.* 2: 10. "Because they received not the love of the truth, that they might be saved." Elder ABIJAH PECK, was *Moderator*; and Elder E. F. WILLEY, of Lansingburgh, was *Clerk* at this session.

The churches had been favored with accessions, many of them, to their numbers: and *some* had received *large showers* of grace, upon their thirsty Zion hills. In *two several* tracts of country, each embracing a number of churches, an extensive work had prevailed, that added hundreds to the Lord and his people. *One* of these tracts embraced the territory of the 2d and 3d Canaan, the 1st and 2d Hillsdale, and the Egremont churches; lying in towns adjacent to each other in a continuous line of 15 to 20 miles; from the south east to the north west. In these churches the accessions were as follows: To the 2d Canaan, Elder Nathaniel Otis, 39 were added; 3d Canaan, Elder Henry Palmer, 16; East Hillsdale, Elder Abel Brown, 66; West Hillsdale, no Pastor, 14; while to the Egremont church, under the Pastoral care of Elder Daniel Sherwood, the uncommon number of 109 were added in a single year; making 244 added to these *five churches* alone, in one general spreading word of grace. It was a time of great joy among God's

people in these churches, none of which *had been* large ; but through the favor of God, each were much strengthened in numbers, gifts and graces. The *other* tract of country, alluded to, embraced the three towns of Schodack, Nassau and Stephentown, extending east from the Hudson River to the line of the State, some 15 or 20 miles also. In *Schodack*, under Elder S. Olmstead, of long standing there, 21 had been added to the Baptist church : in *Nassau*, without a Pastor, (*Erastus Doty* and *John Harris*, being licentiates among them) 27 had been gathered to the visible church ; while in *Stephentown*, under Elder Julius Beeman, and *Elnathan Sweet*, a licentiate, 118 trophies of victorious grace had been brought into the camp of Jesus, and professed their allegiance to him, as their lawful sovereign and king. This was a *great work*, and the largest by far, of any accession to that church since its organization ; raising its number to 193. To these *three* churches, 165 had been added in one year. Besides, there had been added to the *Cambridge* or *White Creek* church, as it then began to be called ; under the care of their new Pastor, Elder Daniel Tinkham, 27 ; to *Clifton Park*, Elders A. Peck, and Wm. Groom, 19 ; to *Lansingburgh*, Elder E. F. Willey, 11 ; and to 4th *Shaftsbury* and *West Stockbridge* churches, 7 each.

The statistics of the body as reported in the minutes, were ; of churches, 32 ; ordained ministers, 21 ; unordained, 3 ; added, 510 ; dismissed, 61 ; excluded, 34 ; died 29 ; with a total of 3,563 members in fellowship. The 2d church in Cheshire, at the request of its messengers, was dropped from the Association this year. And the following entry upon page 7th of the minutes, may deserve a record here, as an explanation of the above request, because its object was then a member of that church, or was held in general fellowship among them ; though a minority that held an influence in the Association, had been the active occasion of the troubles about the 2d Cheshire church, for several years. The entry referred to, is as follows : "*Item* 17. A certain schedule of articles of belief, dated at Cheshire, August 22d, 1811, signed John Leland, being presented by the messengers of the Leyden Association, who desired to know if we held in our fellowship, a public character, or church, that embraced such sentiments : *Voted*, unanimously, that this Association

hold fellowship with no man or church, embracing or countenancing such sentiments as contained in the paper then presented."

What said páper was, and how it was originated, is given in Elder Leland's works, Pages 59, and 60, the substance of which, is as follows. In the settlement of Elder Covell in 1806, in Cheshire, some difficulties had been originated by the hasty action of the committee who engaged him, that lasted for a whole generation, or till 1834, when by the careful management of Elder Leland the breach was healed, and a peace secured on permanent grounds so that the parties from two rival churches of some years standing were blended into one church again. But during the progress of these trials the war waxed so hot among the partisans, that, as the Editress of Leland's Works expresses it.

"Both church and society seemed to regret, seriously, the hurrying spirit that had set them at variance. Not so with a few leaders of the opposite party. "Recantation or excommunication." were their terms; and strange as it may seem, acquainted as they were with Elder Leland, they applied to him for help to carry out their plans. Owing no ill will to either party, his answer was such as might have been anticipated. He thought, a little forbearance, on their part, might have saved all the trouble; and hinted, that, by some recantation from *them*, the church might still be kept together. Disappointed in their favorite plans, smarting under the loss of property, their fond hopes in the grave, they were not a little chagrined at receiving a slight rebuke where they expected much assistance. They did not however, proceed immediately to extremities; but after conversing with members of the Shaftsbury Association, unfriendly in their views to Elder Leland, (of whom mention has already been made,) they determined to apply to him, as friends, and, pretending ignorance on the subject, to draw from him an expression of his views respecting church discipline, communion, &c. He freely made a statement, and at their request, committed it to writing. This paper has long been before the religious world, but as there may be many, who have never seen it, and who have but vague and indefinite, if not incorrect ideas of what Elder Leland's views were; a copy of it is here subjoined, taken from the

original on file.”* Such is the history of its origin in the words of the Editress of his Works, his own grand-daughter, Miss Greene. And as an explanation of the difficulties in the Association for a number of years, about the Cheshire Church, we have thought it worth while to here insert, her account of the matter; and copy the before-mentioned articles of belief, as follows:

“1. I have no doubt about the necessity of internal religion, nor of the great advantage of social worship, to preach, pray, and praise.

“2. Some doubts have ever been in my mind, whether the advantage of what is called *church order*, more than compensates for the disadvantages. It is uppermost, in my mind, however, that good church order is scriptural.

“3. I lodge no complaint against communing with bread and wine but for myself, from more than thirty years experiment, I have had no evidence that the bread and wine, ever assisted my faith to discern the Lord's body. I have never felt guilty, for not communing, but often for doing it. I have known no instance that God evidently blessed the ordinance for the conversion of sinners, which often attends preaching, praying, singing, and baptising.

“4. Putting all together, the best conclusion that I can form, is, that church labor, and breaking bread, is what the Lord does not place on me, any more than he did baptising on Paul.

“5. If the church can bear with me, while I possess these feelings, and let me do what I have faith and confidence in, (which will be but a little while, for there is nothing left but a stump,) I shall be glad. Whenever I think I can do good, or get good, I will attend church meeting, and whenever, the doubts of my mind are removed I will commune.

“6. If the church cannot bear thus with me, I wish them to give me a letter of dismissal, such a letter as they can.

“7. If such a letter cannot be given, consistently with the order and dignity of the church, I suppose excommunication must follow of course.

“CHESHIRE, August 22, 1811.

JOHN LELAND.”

“P. S. This is a compendium of what I stated last church meeting and is here written on your request. Let no man follow me where I do not follow Christ.

J. L.

How much harm is sometimes done, by the eccentricities and errors of great and good men, unwittingly perhaps by

*See Leland's Works, Pages 59, 60.

them also! As historians we have given these facts, because the doings of the Association were influenced by them several years, and *these facts give a clue* to the right understanding of that action. Whether in every respect, the Association acted wisely in their efforts to promote peace among the Cheshire Brethren, and preserve their connection with the Body, may admit of a doubt. But that the sentiments of Elder Leland, as embodied in the schedule of Aug. 22, 1811, are not according to sound Scripture doctrine, we think no Baptist of this day, has the least doubt. They virtually nullify the ordinance of the Lord's Supper, by *the authority of his feelings*, as much as the Quakers do, *both* the ordinances of Christ's house, by their *conscientious scruples of all external ordinances*, save a broad hat, and a drab coat. And so of *church order*, he says, "whenever I think I can do good, or get good, I will attend church meeting." Let but a cold hearted, or captious member of the church have the example of such a man for his excuse; and a church would labor in vain, to recover to neglected duty, that member, however widely departed from the footsteps of Christ's flock. There would be *an end of all church order*; and discipline in God's house would be a misnomer. It may be true that we are each to attend church meeting, and do other duties, as we think we can do good, or get good, or not; but it is equally true of the church, that they may not retain such members in their connexion and fellowship. While we esteem the talent and usefulness of the departed Leland, we trust, according to all its worth in his day; we are among those that have occasion, from personal observation upon the field of that usefulness, at least in Berkshire Co., Mass., to lament the blighting effects of some of his peculiar sentiments and practices. But the churches of that region are fast out-growing the influence of those peculiarities, and becoming strong and efficient auxiliaries in the spread of Gospel truth and ordinances, at home and abroad. The 2d Cheshire church, however, has never again belonged to any Association, we believe.

The missionary concerns of the Body are exhibited for the year, in the brief report that follows:

"The society have employed, during the last year, the Rev. Charles Lahatt and Joseph Cornell, as their Mission-

aries, whose returns are highly gratifying to the society. It appears that God was with them. Many were made to hear the word, who had never before heard the gospel; and some, we trust, are brought to the saving knowledge of Jesus our Saviour. Twenty-one were baptised. We earnestly solicit your aid in this glorious work. Paid into the treasury at this anniversary [from several churches and societies,] \$68.79.*

ELIJAH F. WILLEY, *Secretary.*"

The cause of Foreign Missions also, was taking a deeper hold of the hearts of the Brethren, as the following votes testify:

"19. *Resolved*, that we recommend to the churches in this association, to take as many of the Baptist Missionary Magazine, as may be convenient."

"20. Having received a communication from the Baptist Board of Foreign Missions, by Elder John M. Peck: *Voted*, that we cordially approve of the Missionary spirit manifested by the Board and their agents."

"21. *Voted*, That we open a correspondence with the Board of Foreign Missions, at Philadelphia; and that Elder Willey be standing Secretary of correspondence for this association."

The question having been raised in the association, for its opinion on the subject of re-ordaining a minister over a *new pastoral* charge, the following expression is recorded: "*Voted*, it is the opinion of this association, that a person needs no new ordination, or installation, in order to become a stated minister in any church of our denomination, who has once been ordained according to the Gospel, in any one church of the same."

The *Circular* and *Corresponding* Letters for this year, were from the pen of Elder E. F. Willey, "On the duty of encouraging young men in their preparatory studies for the ministry, and of supporting pastors, so they may devote themselves wholly to their work."

The following table of the corresponding associations may be of interest, and we insert it, to show the strength of the several bodies at that date, in the number of churches and members:

* Elder Chas. G. Somers preached a missionary sermon from 1 Cor. 1: 21, and a collection of \$37.36 was taken for the spread of the Gospel.

ASSOCIATIONS.	MESSENGERS & MINUTES.	FOR WHAT YEAR.	NO. OF CHH'S.	NO. OF MEM.
<i>Philadelphia,</i>	Eld. J. M. PECK, and minutes for	1816	24	2597
<i>Warren,</i>		1816	40	4550
<i>New-York,</i>		1814	26	1970
<i>Otsego,</i>	Elder ELON GALUSHA,	1816	32	1854
<i>Hartford,</i>	A. MORSE,	1816	26	2136
<i>Leydon,</i>	Elds. HUBBARD, WITHER- ELL, and RICE,	1815	26	1282
<i>Rensselaerville,</i>		1816	17	1378
<i>Cayuga,</i>		1814	20	2427
<i>Stonnington,</i>	DEACON JOHN NEWTON,	1815	24	3027
<i>Vermont,</i>		1815	22	1836
<i>Woodstock,</i>		1814	25	1802
<i>Boston,</i>		1816	32	2203
<i>Saratoga,</i>	Minutes by Eld. CORNELL,	1816	24	2167
<i>Westfield,</i>	Minutes by Dea. J. NEW- TON,	1816	9	768
<i>Black River,</i>		1815	12	494
<i>Hudson River.</i>		1816	6	988
16 Associations.			365	31,459

Thus was this body in correspondence at this time, with more than 360 churches of our faith and order, embracing in the 16 associations, a membership of more than 31,000; and to several of these associations the Shaftsbury had contributed a large number of her valuable churches and pastors, and members also; and upon all of them, but the Philadelphia and Warren, she might look as her younger sisters in the growing Baptist family in the land. But what had been her loss, she rejoiced to see their gain, as the *cause* is *one* in the whole land, and indeed throughout the world.

1818.

The Thirty-eighth Session was held at Shaftsbury, with the 4th or centre church, on Wednesday and Thursday, June 3rd and 4th, as appointed, and the opening sermon was preached by Elder E. F. WILLEY. Elder Jos. CORNELL, a visiting minister and messenger from Galway 2d church, Saratoga county, was chosen *Moderator*; and ELDER WILLEY, *clerk*. One church, the *Talbot Street*, in Upper Canada, was received this session, having only 19 members.*

* The 1st Cheshire church, by their request was dropped from the minutes.

The whole association embraced 30 churches; 15 ordained ministers, and 8 unordained; 33 added by letter; 286 baptised; 64 dismissed; 19 excluded; 21 deceased; and a total of 3,554. The churches most favored with additions were the Arlington, 18 baptised; White Creek, 49; Chatham, Elder E. Doty, 10; Clifton Park, 17; Clinton, U. C., 15; Egremont, *E. D. Hubbell*, a licentiate, 21 baptised; E. Hillsdale, 10; Hoosick, no pastor, 16; Nassau, Elder John Harris, 28; 1 Sandisfield, Elder Jesse Hartwell, 12; Schodack, 34; 4 Shafsbury, 24; and West Stockbridge, (no pastor,) 12. It was a year of increase in most of the churches, and by letter and baptism, 319 were added to all the churches. No items of business of special interest are recorded; but it was a season of interest and profit. Elder Witherell preached on Wednesday, P. M., from 1 Sam. 12: 24. "Only fear the Lord, and serve him in *truth with all your heart; for consider how great things he hath done for you.*" And at the close on Thursday, Elder Cornell preached from Eph. 2; 6. "*And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.*" The missionary fund was increased to \$214,16, from all the churches: and \$100,00 was appropriated to the Treasury of the Baptist Board of Foreign Missions. It was "*voted*, that brethren Willey, Mattison, Otis, Wheeler and Bucklin, be a committee to obtain information on the subject of Theological Seminaries, and lay before the Association, at the next session, such information, and propose such measures as may be thought best calculated to promote them."

The names of the licentiates, or unordained ministers, in the body this year were as follows; *Hosea Wheeler*, North Adams; *Isaac Bucklin*, Arlington; *Wm. De Groff*, Chatham; *Elisha D. Hubbell*, Egremont; *Charles Williams*, Nassau; *Asahel Doud, jr.* Sandisfield; *Truman Galusha*, 4th Shafsbury; and *Elnathan Sweet*, Stephentown. Thus was the head of the church raising up from among the sons of Zion, those who were to take her by the hand, and lead her into the pastures of his grace, when the Fathers should fail from the oversight of the churches, and find their rest in glory.

The *circular* and *corresponding* letters were both written by Elder N. OTIS, this year. They were very good, brief,

pertinent and filled with a sweet savor of piety that refreshes the soul to read them. The *first* is on the present state of the churches, and might well be called. "*Words of caution to the churches.*" The latter is so brief and excellent, we will insert it entire.

"CORRESPONDING LETTER.

The SHAFTSBURY ASSOCIATION to the associations with whom they correspond, sends Charity, which never faileth.

"BELOVED BRETHREN:

BLESSED with good tidings from various parts of the Lord's vineyard we rejoice with joy unspeakable and full of glory. Jesus, the prophet of Nazareth, the King of glory, is multiplying the trophies of his victorious grace; and in the advancement of his Kingdom and conquests of his love, he is making us to share a blessed part. While God is enlarging the borders of Zion's tent, we trust we are making progress within, in faith, hope and charity, and every grace. Yes, we trust shortly to meet all the redeemed beyond the Jordan of death in that new heaven and new earth, wherein dwelleth righteousness.

"BRETHREN, we rejoice in our holy correspondence, and desire that it may continue, trusting that our intercourse will be nearer, dearer sweeter and more glorious, in the Kingdom of our Heavenly Father. The waste places of our Zion, are filling up; union and strength are increasing, and our zeal in the missionary cause, is becoming more and more effectual. May this spirit pervade the religious world, until the angel of the ministry shall gather together the elect from every kindred, language and people, under the whole heavens. May we continue steadfast in the faith, in due preparation and watching for the appearing of the King in Zion.

"Our meeting has been one of the most pleasant, ever experienced, for the Lord was there.

"JOSEPH CORNELL, *Moderator.*"

"ELIJAH F. WILLEY, *Clerk.*"

1819.

The Thirty-ninth Session of the association was held at *Pittstown*, June 2d and 3d, as appointed, and Elder GEORGE ROBINSON of Pownal, preached the opening discourse from Heb. 2; 3. "How shall we escape, if we neglect so great

salvation?" Elder FRANCIS WAYLAND was chosen *Moderator*, though not a pastor in the body, and E. F. WILLEY, *Clerk*; and Elder WM. GROOM, jr, *assistant clerk*.

There were 26 churches reported in the minutes this year, with 15 ministers and 6 Licentiates; 189 baptised; 28 by letter; 40 dismissed; 25 excluded; 33 deceased, and a total of 3,283. The 1st Shaftsbury church returned and took her place in the body this year with 85 members, under the care of Elder I. Mattison. But the *five churches* located in Upper Canada, having formed into an association of their own, called *Clinton Conference*, were dismissed, at their request, and their names and numbers do not appear in the minutes of this year. These churches, the Charlotteville, Clinton, Oxford, Talbot Street and Townsend, with the 1st Cheshire church, dismissed last year, took away some 200 members from the association.

The churches blessed with revivals, were the *Adams*, north, having no pastor, 32 baptised: 2 *Canaan*, Elder Otis, 12; *Clifton Park*, Elders Peck and Groom, 59; *Lansingburgh*, Elder Willey, 14; *Nassau*, Elder John Harris, 23; *Schodack*, Elder Olmsted, 19; and *Williamstown*, Elder Erastus Doty, 9 baptised. There was a considerable revival at *Clifton Park*, where 59 were baptised making them 379 strong, the largest church but one (Berlin) in the Body; and the most efficient, perhaps, in those years in spreading the gospel around them and abroad in the world. The contribution of this church to the Missionary Funds this year was \$51,48; while from but *one other* church was there as much money reported. This was from the *Shaftsbury Female Mite society* which embraced the territory of the 1st and 4th churches, and sent up \$58,85, for this worthy object. The *Schodack* was the next most liberal church; as usual it was well represented on the roll of benevolence, sending \$27,36 for Missions. Elder Olmstead their pastor, seemed to have been a laborous and successful minister for many years, in the field of his toils, being blessed with additions to his church nearly every year; and for a long period *dwelling among his own people*. The total of receipts from all the churches, &c., this year for missionary purposes, reported to the association, was \$261,08; the largest sum by more than \$30,00 ever before reported. How much of this was

designated to *Foreign Missions*, and how much to *Domestic*, we cannot ascertain. Elder WITHERELL from the Leyden Association, preached a Missionary sermon on Thursday morning from Mark 16 ; 15 ; and a collection of \$24,02 was taken up. Also had a sermon from Elder CLARK KENDRICK, of the Vermont Association, on Wednesday, P. M., at 4 o'clock, from Psalm 137 ; 5, 6. "If I forget thee, O Jerusalem, let my right hand forget her cunning, If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy."

Correspondence was opened with the MANCHESTER Association recently formed on the north ; as also at the session of 1818 with the UNION and the NEW LONDON Associations. The churches and public were warned against "*John Johnson, Henry T. Smith and Samuel Clark*, who were abroad imposing upon the people, under the character of Baptist ministers, but who are impostors, and men of bad character."

The *circular and corresponding* letter was prepared by a committee of Elders, Kendrick, Mattison and Beach, because the Brother appointed, failed, and was not present. Its subject was "Christian Fellowship and the means of its continuance." This anniversary is spoken of in the minutes as very pleasant, "being crowned with love, peace and friendship. The corresponding letter says :

"Permit us to acknowledge the reception of your messengers and minutes, which are interesting and consoling. INTERESTING, because by these communications, we become acquainted with each other's joys and sorrows, prosperity and adversity, conflicts and victory. CONSOLING, to hear how the holy war prospers, the powers of darkness receding, light and truth prevailing ; the gospel trumpet sounding, the royal banners of our conquering King unfurled, sinners bowing to the gospel sceptre, saints walking and rejoicing in the truth. *This* constitutes the subject matter of our holy joy and consolation. BRETHREN, we desire a continuance of your prayers and correspondence, until we meet around the throne of God complete."

1820.

The Fortieth Anniversary was held with the *North Adams* church, Mass., June 7th and 8th, the *first* and only time it ever met there. The introductory sermon was by

Elder I. MATTISON, from *Zech. 4: 10*, "For who hath despised the day of small things?" Elder ABIJAH PECK was *Moderator*, and Elder JOHN LAMB of West Hillsdale, *Clerk*; and Brother David W. Elmore, *assistant Clerk*.

There were 26 churches represented by their Messengers, in which were reported the names of 19 ordained ministers, and 2 licentiates; 173 baptized; 34 added by letter; 4 restored; 49 dismissed; 52 excluded; 31 deceased, and a total of 3,377 members in all the churches.

There had been some refreshing showers upon the thirsty hills of Zion, and the most favored churches were as follows: *Adams*, 37 baptized, and no Pastor with them at the time; *Clifton Park*, Elders Peck and Job Champion, 35 baptized; *Lansingburgh*, no Pastor, 8; *Nassau*, Elder J. Harris, 11; *Pittstown*, no Pastor, 21; *Stephentown*, Elders, Matthew Jones and Elnathan Sweet, 14; *Williamstown*, Elder Doty, 7; and *West Stockbridge*, no pastor, 9. A few were added to some other churches, and to a number, none, by baptism. The accessions to Pittstown where the Association met the year before, doubled their number and seemed to be a blessing, that followed the exercises of the association, to strengthen them. The church at North Adams had received in the course of the two years, about *seventy* by baptism, which enlarged them more than any previous work of grace they had enjoyed; raising their number to 125. Although destitute of an under Shepherd, the Great Shepherd who laid down his life for the sheep was mindful of them, in their destitution, and led them into green pastures, and made them feed beside still waters. Of this revival Elder Leland says, in his auto-biography: "In March, 1819, a like work broke out in the north part of Adams, which progressed several months. The people in that place, had no settled minister, but were visited by ministers who lived around them. Of the *seventy* who united with the church, I baptised *twenty-seven*." [Works, p. 34.]

The Association was greeted this session by several letters from the Female Mite Societies for Missionary purposes, accompanying the offerings for so noble a purpose, which were reciprocated by a vote of thanks. The report of the Missionary Committee was approved, and presented \$142,68, as the amount of the collections during the year,

and at this anniversary. Of this \$25,00 were collected after a sermon by Elder Samuel Rogers of the Saratoga Association, from *Mark* 16 : 15, and *Luke* 10 : 20. The missionary funds, it is to be supposed, were chiefly appropriated to the Foreign Mission cause, as no account is rendered from year to year, of expenditures for Domestic Missionary work. The work of this body for some 20 years, had aided the rise and establishment of many new and feeble churches in Northern and Western New York and Upper Canada ; and the missionary spirit of the body, found a new channel through which to pour out its streams upon a dark and ruined world, in the recently organized Triennial Convention of the Baptist denomination, in the United States, which was engaged in the support of Dr. Judson and his heroic wife upon the distant and barbarous coast of Burmah. And in this work, the churches of the Shaftsbury Association, have, to this day, done good service, as well as in other fields of Christian enterprise, cultivated by our denomination.

Sermons were preached during this session also by Elder Calvin H. Swain of the Saratoga body, from *Isa.* 42 : 21, "The Lord is well pleased for his righteousness sake, he will magnify the law and make it honorable," and by Elder E. Sweet, from *Eph.* 6 : 23, "Peace be to the Brethren, and love with faith, from God the Father, and the Lord Jesus Christ."

The *circular* and *corresponding* letters, were both from the pen and heart of the youthful HUBBELL, now for the first time among his brethren, as an *ordained* minister of the gospel, though in after years, while in the body, one of the most *active*, as he was also of the *most able*, in counsel and execution, for Zion's good, and her Redeemer's Glory. The circular is a very interesting view of the Saviour, in the character of the Shepherd of his people : and had we room, it should have a place among the records of this Book. We may give a brief extract that will show its spirit and tone.

"Confide then, ye tempted saints, in the wisdom of your God. Cast all your cares on him. Hope in the Lord ; you shall yet praise him, who is the health of your countenance and your God. He hath chosen you in Christ before the foundation of the world ; he hath washed you in his blood, and purified you unto himself, that you should be a holy people, and dwell eternally in his presence. He has fed you in

the pastures of his grace ; his own hand has supplied all your wants, and will withhold no good thing from them that walk uprightly. He will not leave you to wander through the desert alone, but will accompany and direct your steps. Will he leave you to famish ? No : he will sustain you. Will he leave you a prey to disease and death ? No : he will forgive your iniquities, he will heal your sicknesses, and crown your lives with his tender mercies. Shall Satan overpower you ? No : the enemy shall not exact upon you ; nor the sons of wickedness afflict you. God will surely watch over you, he will keep you as the apple of his eye, by his power through faith unto salvation. Happy people ! "all things are yours, and ye are Christ's and Christ is God's." Your suffering days will soon be over. Your Shepherd cometh quickly. *Even so, come LORD JESUS.*"

The exercises of this interesting session were closed by an "offering of thanksgiving and prayer, by the Moderator, made to the Father of our mercies, for his blessings, in favoring us with the privilege of sitting together in heavenly places in Christ Jesus, and banqueting our souls upon his love," says the record of the Clerk in the minutes of the body. Oh, how delightful were those occasions to the people of God, and how refreshing even now to those who can recollect these gatherings of the saints in fraternal association and worship for *Two days*, when there were no State Convention, Bible Society, nor Home and Foreign Missionary Meetings, that collected our Brethren annually to meet and pray and labor and sing together, as is now the case. *Then*, the ASSOCIATION, was the *great meeting* of the year, that *any* could attend ; and all wended their way thither that could reach it ; and many rode in their carriages *one, two*, and sometimes *three* days to be present, on these deeply interesting and solemn, but yet joyful occasions, in our Baptist Zion. The steamboat and rail-road car, had not then brought the ends of the world together, as now they seem to be ; and it required the whole week, or nearly, to go and enjoy the season, and return home again. *But* the journey and privileges were equally welcome.

1821.

The Forty-first Anniversary was attended with the church in *Egremont*, Berkshire co., and near the south-west corner

of the State of Massachusetts. This was the first and only time the Association met in that place. Elder DANIEL TINKHAM, according to appointment preached the introductory discourse from Heb. 8 : 3, "Wherefore it is of necessity that this man have somewhat also to offer."

Elder ISAIAH MATTISON was chosen *Moderator*; Elder JOHN LAMB, *Clerk*; and Br. S. S. MALLERY, *Assistant Clerk*. Reports were received from 25 churches, whose statistics give 14 ministers, and 7 licentiates; 144 baptised; 34 added by letter; 4 restored; 87 dismissed; 44 excluded; 37 deceased; and a total of 2,846 members in fellowship. Of the dismissals, 37 were from the *Clifton Park* church to form a new interest called the Burnt Hills church in the township of Ballston. The Canaan churches this year, by the organization of a new township called *Austerlitz*, obtain different names; the 1st being called *Austerlitz*; the 2d, 1st Canaan; and the 3d, 2d Canaan. So the minutes testify, and so the names and numbers show. Of revivals, there were few reported this year. To the 1 *Canaan* church, (now called) *Ira Hall* a licentiate, Pastor, 14 had been added by baptism; 2d *Canaan*, Elder Henry Palmer, 31; *Clifton Park*, 23; *Nassau*, Elder J. Harris, 40; and *Stephentown*, Elder Matthew Jones, 12.

The Missionary cause received attention during this session in various ways. On Thursday morning Elder Morse of the Hartford Association preached from Rom. 6 : 23, "*For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord,*" and a missionary collection was taken up of \$15,19. It was also recommended, "That the churches of this Association, set apart a certain time on the first Monday of every month, to unite in prayer to Almighty God, for the spread of the Gospel; and a notice of the same be inserted in the minutes." Thus was the monthly concert commended to the attention of the churches of this Body in behalf of the Foreign Mission Work. What a reasonable service this, for all Christians to show their interest and sympathy with our Brethren in the service among the heathen, and yet how little regarded, even now, when, in 1853, we see such tokens of the Divine Favor upon the enterprise of missions, as greet our eyes from every quarter of the world. The collections for this year, amount-

ed to \$214,20, in promotion of the cause. And some of the churches and societies had done *nobly* for this good enterprise. The Shaftsbury Brethren took the lead this year, sending up from the "*Female Mite Society*," for missions \$18,75; and from the "*Shaftsbury Society*, auxiliary to the Board of Foreign Missions," \$83,50, making a total of \$102,25, from the two or three churches in that town, or *nearly one half* of all that was brought up from the whole body.

The Berlin church, under Elder Hull's care, not having represented itself, for *three years*, was according to the rules of order, dropped from the minutes; which took away some 500 members, as they had been counted, from the body. They were absent till 1825, when they returned, and for a few years were represented in the Association.

The *West Hillsdale* church, presented the following query, viz:—"Does the gospel require that private labor be taken on all occasions, for a public offence, previous to its being received by the church?" This was answered in the *negative*, upon a report to that effect, brought in by a committee raised especially for its consideration, composed of Elders David Pease, Abijah Peck, John Harris, Geo. Witherell and Asahel Morse. It was also recommended "to the churches that *no travelling* person be received as a minister of the gospel, without recommendations, not exceeding one year's date. Correspondence was opened with the MADISON Association, in Central N. Y. and Elders Hubbell and Olmstead, and Brethren Mallery and Brown were appointed messengers to its anniversary. A general meeting was appointed by their request with the 1st Shaftsbury church, the last Wednesday in August. These meetings were purely for *devotional purposes*, and for many years were kept up in this body. There was *preaching* several times during this session. Besides the two discourses already mentioned, Elder HOWARD MALCOM, a messenger from the Hudson River Association, preached from Ezek. 40: 4, and at 2 o'clock, on Thursday, P. M., it is said, "Elder LEVI STREETER, preached to the people ready to depart." He was a messenger of the Rensselaerville Association. And of the character of this meeting it is recorded Page 9, of the minutes: "During the present session, the face of

nature has seemed to wear a propitious smile; peace and harmony have abounded, and the hearts of many have been refreshed with the glorious things that have been spoken of Zion, the city of God."

The *circular* letter, "on the divinity of Christ," was by Elder JOHN LAMB. It is a sound document, and ably vindicates the doctrine of Christ, against *Arianism* so rife in those days, in various sections of the land. The corresponding letter was from the pen of Elder GEORGE WITHERELL of Hoosick, and is so pleasant and brief an epistle of fraternal regard, that we insert it, as a specimen of his writing and spirit.

"CORRESPONDING LETTER.

"*The SHAFTSBURY BAPTIST ASSOCIATION, To the several Associations with whom we correspond, sendeth Christian Salutation:*

'RESPECTED FATHERS AND BRETHREN,

"With gratitude we embrace another opportunity of christian correspondence. With cordial affection have we received your messengers and minutes, and rejoice in the consolation they afford; happy to receive information of the growing empire of Emanuel, and to witness the accomplishment of those glorious things, long since predicted of the city of our God. It is rather a low time, with most of our churches, though some of them have experienced a refreshing from the presence of the Lord.

"Though the ways of Providence are mysterious, and clouds and darkness are round about him, it may afford matter of real joy to the people of God, that his counsel will stand, and he will do all his pleasure. The prophetic vision is fast fulfilling. The stone, which smote the image, will fill the whole earth. And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

"Though a thick cloud darkens the prospect of the Birman Mission, let us not indulge a discouraging thought. Let not this dampen our missionary spirit, or relax our zeal to aid with our prayers and our substance, in sending the word of life to the millions perishing for lack of knowledge. The foundation of God standeth sure; he is not slack concerning his promises; the gospel must, and will be preached in all the world. The heathen will be given to Jesus for an inheritance, and the uttermost parts of the earth for a possession. The zeal of the Lord of hosts, will perform this.

CHURCHES.	MINISTERS & MES'GRS	BAPT'D	BY LET.	ADDED	DISM'D	EXC'D	DIED	TOTAL	MONEY for MISSIONS
<i>West Hillsdale,</i>	M. Spencer, Dea John Tyler, Thos. Palmer, A. Sharts. JOHN LAMB, J. Van- deboe, J. Vandusen, R. Kinyon, jr., Ad. Vandeboe, John Snook.	2					4	183	
<i>Hoosick,</i>	GEORGE WITHERELL, Isaac Gale.	3			1	1		56	5 00
<i>Lansingburgh.</i>	[No returns: former statistics given.]	1		5	6			89	
<i>Nassau,</i>	JOHN HARRIS, Charles Williams, N. Cran- dall, David W. El- more,* Dea. Peter Brown, Dea. Grid- ly Judd.							70	
<i>Pittsfield,</i>	[No returns.]	40		7	9	4	1	202	9 00
<i>Pittstown,</i>	[No returns.]							54	
<i>Pownal,</i>	A letter.	1					1	41	
<i>Savoy,</i>	ASA TODD.*							69	
<i>1st Sandisfield,</i>	JES' E HARTWELL, Dea. Simon Sears, Paul Sears, jr., J. Smith, Joseph Doud.						4	34	
<i>Schodack,</i>	STEPHEN, OLMSTED, R. Dubois, Seth Smal- ley.	2			2	2	1	142	7 15
<i>1st Shaftsbury,</i>	ISAIAH MATTISON, Pe- ter W. Dean.				2	2	1	121	4 70
<i>3d Shaftsbury,</i>	—Dea. Ebez'r. Clark, O. Whipple.			2	5	9	1	173	50 00
<i>Stamford,</i>	—Matthew Baker,				9		5	178	52 25
<i>Stephentown,</i>	MATTHEW JONES, Ed- ward Carr, Spencer Carr, Amos Chap- man,				1	1	1	46	
<i>White Creek,</i>	DANIEL TINKHAM.	12		2	1	4	3	195	
<i>Williamstown,</i>	—David Torrey.	3		7	5	3	3	128	9 07
<i>W. Stockbridge,</i>	—Asa Smith, Robert Perry.	1			1	1	1	45	94
								50	
<i>25 Churches,</i>	14 Ministers, 7 Li- centiates, and 53 other Messengers.	144	34	87	44	37		2846	

And now we close up the annals of this Period of Ten years, during which, few churches were added to the body but a number were dismissed to aid in forming other bodies, of our denominational host. The *Arlington*, *2d Canaan*, (as now called,) *Talbot Street*, U. Canada, and *Williamstown*, (re-organized) churches, were added during this decade of years, to the body ; while the following churches were dismissed, to unite, most of them, in strengthening other associations, viz: the *Albany* and *Troy* churches to the HUDSON RIVER body in 1816 ; *Arlington*, in 1818 to the MANCHESTER ; *Charlotteville*, *Clinton*, *Oxford*, *Talbot Street*, and *Townsend* churches in 1818 and '19, to form the CLINTON CONFERENCE in Canada West : and the 3d *Cheshire*, *Berlin*, and 1 *Shaftsbury*, for a few years, were dismissed, and united with no body in association. During this period more than 2,200 were added to all the churches, most of them by baptism, and although so many churches left, the *total membership* was not diminished proportionately with the number of churches. The churches decreased from 35 to 25 ; the ministers from 26 to 14 ; and the membership from 3,724, to 2,846. The missionary spirit increased among the churches, and more money was raised this decade of years than before ; and the work of missions among the heathen drew the attention, prayers and contributions of the brethren and sisters from the *Home*, to the *Foreign* field. Only two or three pastors died during this period in the body ; while a goodly number of *young men were raised up* among the churches, who became pastors in their day.

CHAPTER V.

Annals of the Body from 1822 to 1831—The fifth decade of years.

During the period embraced in this chapter the number of churches in the body were diminished by the formation of the BERKSHIRE *Association*, upon the south-east corner of its former territory, which took away some *four* or *five* churches, and a few hundred members. No very special matters of interest occurred during this period, save the discussion of the merits of Speculative Free-Masonry, near the close of it, which, finally, occasioned the secession of some *other* churches from the body. The years 1822, '24, '25, '27 and '31, were seasons of the largest increase by revivals of religion; in which *several* of the churches were favored with rich out-pourings of the Holy Spirit, and an ingathering of souls to their fellowship. And while we continue to register the principal facts that concerned the travel of this association for these *ten* years, we shall find new occasions of gratitude to God, for his abounding goodness to his people, and his ministers, who composed the body at its annual gatherings.

1822.

The Forty-second Session of the Association was held at *Hoosick*, on the 5th and 6th days of June, as usual. The opening sermon was preached by ELDER JOHN HARRIS of 1st Nassau, from 1 John, 4: 6; "God is Love." Elder I. MATTISON was chosen *Moderator*; and Brother George W. Beal, *Clerk*, and David W. Elmore, *Assistant Clerk*. Brother Beal, was from Elder A. Peck's church in Clifton Park, and for 8 years in succession, served the association as its clerk. The body embraced 27 churches, though *three* were not represented; 15 ministers, 13 of whom were present; 10 Licentiates; and reported 189 baptised; 96 added by letter; 106 dismissed; 31 excluded; 27 died, and a total of 2,865. The second *Nassau* and the *Waterford* churches,

upon application were received at this session, being both young interests.

The churches most highly favored with revivals, were the *Austerlitz*, which had baptised 9; *Egremont*, E. D. HUBBELL, pastor, 14; *Pittstown*, Elder RICHMOND TAGGART, 54; *Pownal*, 26, with no pastor; and *White Creek*, 51 baptised, by their Pastor, D. TINKHAM. Some of these were fine showers of grace that greatly refreshed the hearts of God's people, and built up the churches, who enjoyed them, in numbers, gifts and graces. The *Waterford* church had been constituted during the year, from the *Lansingburgh* church sending out a colony of some 25 to set up their banner in the name of the Lord, across the Hudson River in the rising village there located. And so the 2nd *Nassau* had been formed mainly from the *Schodack* to occupy the western, or north-western portion of the town, an interest, that never has become very strong to this day, as the proximity of the *Sandlake* village church has prevented the enlargement of its field and resources.

The *missionary* spirit had not died out of the churches, and their united contributions amounted to \$187,83 during the year, of which about \$130,00 was contributed for Foreign Missions. The cause of Domestic Missions had now given place to the foreign call mostly, although during the year, \$45,00 had been paid to Elder N. Otis, for home labors in destitute fields, and some \$20,00 to other ministers for similar work. The *Lake George Association* had now been formed, and it was voted this year to open correspondence with it by Elders McCuller and Witherell. The *circular* was by *Br. Samuel S. Mallery*, a licentiate of the *Egremont* church, this year, "on the danger of being too highly exalted." This session was pleasant, and several seasons of public worship made it profitable and good for the brethren to be there. Elder Hubbell preached on Wednesday, P. M., from 1 Cor. 6: 20, "Ye are bought with a price." And on Thursday, ELDER PAUL, a colored brother, preached from 1 Cor. 2: 2, and a collection of \$13,60, was taken for Missionary purposes; and at 2 o'clock P. M., it was recorded that "Elder EDWARD BARBER preached a pleasing and instructive sermon from John 18: 36, "*My Kingdom is not of this world.*"

1823.

The Forty-third Anniversary was held with the 1st *Nassau* church in the Union Meeting House, on Wednesday and Thursday, June 4th and 5th. The introductory discourse was preached according to appointment at 10 o'clock by Elder E. D. HUBBELL from 1 *Pet.* 1 : 18, 19, "Forasmuch as ye know ye were not redeemed with corruptible things, &c." The same *Moderator* and *Clerks* were chosen that served at the last session, and the business of the Association was transacted with harmony and dispatch. The newly formed *Schenectady* Baptist church was received this session with 45 members, most of whom had been dismissed from the old mother of churches in that region, the Clifton Park church. In all, there were 28 churches in the body ; but from the Berlin, Lansingburgh, Pownal and Waterford churches there were no returns made. There were 19 ordained ministers, all present, *save one* ; 5 licentiates ; 54 baptised in all the churches ; 28 added by letter, and 5 restored ; 72 were dismissed ; 46 excluded ; 40 deceased ; and 2,570 in all, leaving out the membership of the four churches not reported. The church in *West Stockbridge*, not having represented itself for *three* successive years, was dropped from the minutes, and did not return again till 1827. But *one church* seemed to have been favored with a revival during the year, the *White Creek*, which had received 24 by baptism, though the *Stephentown* also received 12 ; and Clifton Park 8, by baptism. It was a year of *dearth* in Zion, generally. The receipts for missionary purposes at this session, amounted to \$188,89, of which \$35,18 was from Clifton Park. Besides the above sum, a collection was taken, after a sermon by ELDER PAUL from *Psalms* 84 : 11, amounting to \$33,50, which was appropriated by a vote of the body in aid of the *African Baptist* church in ALBANY, towards the construction of their house of worship. Elder MORSE also preached from *Psalms* 28 : 9 ; and Elder LELAND HOWARD from *Acts* 3 : 19, during the session.

The following query from the 2d Canaan church, with its answer, may be worthy of insertion for the minutes of this year, viz : "What is the duty of a church, supposing a brother from a sister church should come in among them, and

bring railing accusations against them, and strive to sow discord among brethren?" To which the following answer is on record: "*Voted*, they should *notify him* of the grief he has occasioned; and if he does not remove it, *report him* to the church to which he belongs."

General meetings were appointed at this session with the churches following: the White Creek, the last Wednesday and Thursday in August: the 2d Canaan, the last Wednesday and Thursday in Oct., and the Pittstown, the last Wednesday and Thursday in Jan. 1824.

The want of a circular for this year, is supplied by a reprint of the CONSTITUTION or PLAN of the Association, with some modifications for the consideration and approval of the churches. But it was not fully approved by a majority of them until the session of 1828, when it was printed for the last time, in the file of minutes now in our possession. The Brethren of this body have spent less time in *Constitution-making*, and more in acting out the spirit and principles which the Fathers had embodied in the Plan, as published in the year 1806.

The corresponding letter this year, written by the excellent HUBEELL, is *so good*, as well as *brief* and *comprehensive*, that we insert it entire, in the following words:

'BELOVED BRETHREN,

"We have found, by *sweet experience*, the satisfaction of dwelling together in unity. Nothing delights us more than information from distant places of the spread of the gospel, and the rising glories of the Redeemer's Kingdom. Many "Prophets and righteous men have desired to see the things which we see, and have not seen them; and to hear the things that we hear, but have not heard them." Glad tidings have reached us from distant countries. The islands of the sea are receiving the law of the Lord. Ethiopia is stretching forth her hand to God. When we turn our attention to India, a CAREY, a MARSHMAN, and a WARD, appear, in front of a little band, feeble in itself, but strong in the Lord. Idolaters have been converted by their instrumentality, and Bramins have become preachers of Christ. May we not anticipate the time when *Juggernaut* shall be no longer worshipped; every idol abandoned, self-torture hated, and Jesus loved?
"Burmah presents a scene awakening both joy and sorrow; *joy*, that a number of Gaudama's worshippers have become the lovers of

Immanuel; *sorrow*, that in our mis-*ionary* exertions, some of our fair-est hopes have been blasted. Yes, ardent WHEELOCK lies beneath the wave; our beloved COLMAN rests in death; and the companion of our dear Brother PRICE has left him solitary. Who then, is willing to catch the falling mantle, to smite the tumultuous waves of human depravity, and ask 'Where is the God of Elijah?' Who will say, "*Here am I, send me!* In *Burmah* would I live, in *Burnah* would I die, and there would I be buried?" Let us not fear. The Lord is on our side. He is a man of war, and will conquer his foes. Let our exertions be ardent; our eyes be directed to our covenant-keeping God, and we may rest assured of certain success.

"We wish you much animation in holy things, and the presence of Israel's God. Our session has been joyous, for *the Lord was there.*"

"GEORGE W. BEAL, *Clerk.*

"DAVID W. ELMORE, *Assistant.*

} "ISAIAH MATTISON, *Moderator.*"

With such stirring sentiments of fraternal kindness to sister associations, did the Shaftsbury Body greet their Brethren, from this holy feast in Zion.

1824.

The Forty-fourth Session was held with Elder Tinkham's church, in the White Creek meeting house, on Wednesday and Thursday, June 2d and 3d, according to the usual time; and Elder IRA HALL of 1 Canaan preached the introductory from *Gal. 2: 19*, "For I through the law, am dead to the law, that I might live unto God." Elder TINKHAM was chosen to preside this year, and the *former Clerk* and assistant were continued during this session. There were reported this year in the body 28 churches, (*two* of whom sent no delegates, nor returns); 22 ministers, of whom 19 were present; 5 licentiatees; 5 restored; 202 baptised; 37 added by letter; 48 dismissed; 48 excluded; 47 died and a total of 2,725. The Berlin and Stamford churches sent no statistics, and hence the total membership is not all given. The churches most favored with revivals during the year, were the following; *Adams*, which had received 13 by baptism under the care of Elder SAMUEL SAVORY; *Pownal*, 31, under the pastoral care of Elder EDWARD GREEN; 1 *Savoy*, 61 baptised, Elder DAVID WOODBURY, *Schenectady*, 21, Elder NATHAN N. WHITING who had recently been baptised

himself by Elder A. Peck, from the Presbyterians; Scho-dack 9, Elder Olmstead; Stephentown 16, Elder M. Jones; and White Creek 28; the *third* year in succession, that this church had been favored with a gracious shower, making it about 200 strong.

This was a pleasant session, and a sermon was preached by Elder Burton Carpenter from the Rensselaerville Association, on Wednesday P. M. from 1 *Pet.* 2: 7, "Unto you therefore who believe, he is precious." On Thursday, Elder Howard from the Hudson River Association, preached from *Rev.* 2: 18, "I am he that liveth and was dead, &c." And at the close, the venerable BARBER from the Saratoga Association, who had first taken his seat as a member of this body from his church at Bottskill in 1794, after 30 years had elapsed was heard with deep interest from *Isa* 53: 10, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord, shall prosper in his hands."

The missionary funds sent up from the various churches this year, amounted to \$193,69, embracing also a collection taken during the session, of \$19,40. The *Shaftsbury* churches, under Elder I. Mattison's care, sent up about \$30,56; and the *Clifton Park* church, some \$32,75.

The following table of statistics of the corresponding associations, we copy from the minutes, as worthy of preservation:

ASSOCIATIONS.	1822	1823	1824	Rest'd	Bapt'd	By Let	Dis'm'd	Excl'd	Died	Total No. Mem
<i>Black River, N. Y.,</i>	22	16	6	373	86	35	26	11	1694	
<i>Boston, Mass.,</i>	35	6	170	58	70	33	44	3628		
<i>Cayuga, N. Y.,</i>	37	20	12	48	133	207	98	28	3342	
<i>Essex, N. Y.,</i>	11	5	2	55	16	19	7	4	619	
<i>Hartford, Conn.,</i>	31	28	4	65	29	92	40	47	2756	
<i>Hudson Rivier, N. Y.,</i>	13	11		89	99	55	34	20	1990	
<i>Lake George, N. Y.,</i>	8	4	10	9	12	15	7	7	469	
<i>Leyden, Mass.</i>	28	21	1	113	80	41	28	32	2156	
<i>Madison, N. Y.,</i>	41	28	1	106	83	180	72	52	4673	
<i>Manchester, Vt.,</i>	7			21	2	3	3	6	589	
<i>New London, Conn.,</i>	19	17	3	75	8	42	26	25	1923	
<i>New York, N. Y.,</i>	28	21	6	89	45	34	38	32	2618	
<i>Otsego, N. Y.,</i>	28	15		69					1908	

ASSOCIATIONS.	OF	MIN'TS	NO CHS	NO MIN	REST'D	BAPT'D	BY LET	DISM'D	EXCL'D	DIED	TOTAL MEMB
<i>Philadelphia, Pa.,</i>	1822	23	28	5	153	46	76	69	65	2903	
<i>Rensselaerville, N. Y.,</i>	1823	22	20	7	148	49	44	39	12	2129	
<i>Saratoga, N. Y.,</i>	1823	28	18	9	78	64	179	42	42	3251	
<i>Stonington Union, Conn.,</i>	1823	15	10		414		6	28	29	3260	
<i>Sturbridge, Mass.,</i>	1822	24	22		132					2010	
<i>Union, N. Y.,</i>	1822	14	9		29	5	16	6	6	1094	
<i>Upper Canada, Canada West.</i>	1823	9	8	5	32	7	5	24	6	336	
<i>Vermont, Vt.,</i>	1822	25	19	2	156	49	71	28	22	2539	
<i>Warren, Rhode Island,</i>	1822	40		5	116	46	52	60	81	4881	
<i>Westfield, Mass.,</i>	1823	16	15	5	163	31	56	9	13	1258	
<i>Woodstock, Vt.,</i>	1823	25	18	3	95	16	42	17	24	2456	

In these 24 bodies, there were embraced about 550 churches, more than 400 ministers, and in all, about 2,400 had been baptised in a year, or some 100 to each association, on an average; with more than 55,000 members in the whole fraternity.

The "*Upper Canada Association*," sent a request by letter for correspondence, and expressing their gratitude to this body for Missionaries sent to them several years ago." This request was cordially granted. The *circular* letter was written by Elder Savory, but it failed of reaching the clerk in season to be printed. The corresponding, was by Elder Hall, a brief and warm-hearted epistle of love to the great brotherhood in the associational correspondence. For want of the *circular*, the minutes of this year only filled 8, 12 mo. pages. The following *impostors* were advertised by vote of the Association; as gathered from the minutes of several other bodies, viz: "Amasa Chandler, Samuel Gunter, Nehemiah H. Ripley, Jordan Dodge, and Daniel Sherwood; and the churches are warned against them."

The *decease* of Elder OBED WARREN, is noted also, in these words. "The committee to examine the minutes of corresponding associations report. That they notice in the minutes of the *Madison Association*, an account of the death of our much esteemed brother, Elder OBED WARREN, formerly a member of this Association, who departed this life at *Covert*, (Seneca Co., N. Y.) Aug. 20, 1823." A Biographical sketch of Elder Warren, may be found in the Appendix to this work.

1825.

The Forty-Fifth Anniversary, was held according to appointment in the *Newtown* meeting house of the Clifton Park church, in Half-moon township, Saratoga co., N. Y., June 1st and 2d, 1822. Elder AUGUSTUS BEACH of *Pittsfield*, Mass., preached the opening sermon from 1 *John*, 3: 3, "And every man that hath this hope in him purifieth himself even as he is pure." Elder I. MATTISON was chosen *Moderator* again; and Br. G. W. Beal, *Clerk*, and Elder Saml. S. Mallery, *Assistant*.

There were 29 churches numbered in the body; one of which, the Stamford sent no information; and 22 ministers, all of whom were present this year; and 1 licentiate. There had been 3 restored; 212 Baptised, 40 united by letter, 90 dismissed, 33 excluded, 34 deceased, and a total of 3,317 members were found in all the churches. There had been considerable revivals in several churches; the most highly favored were the following; *Berlin*, (represented again) had baptised 9, and had a total of 477; *Clifton Park*, with three ministers now for a dozen years, Elders Peck, Champion, and E. D. Hubbell, had received 55 by baptism; *Hoosick*, under the care of Elder ISRAEL KEACH, a native of that town, and settled among them in 1824, had received 22; 1 *Nassau*, Elder JOHN HARRIS, 27; *Schenectady*, Elder JOHN COOPER, 12; 1 *Shaftsbury*, 34; and *Waterford* 8, without a settled pastor.

The 2d Cheshire church, re-united with the Association this year by two messengers, Elder ELNATHAN SWEET, and Brother J. Richardson, and were received with a membership of only 30. They remained but a year or two, and with other Berkshire churches was dismissed to form a new body in 1826.

The contributions for missionary purposes received at this session amounted to \$226,28, of which about \$79,00 may be credited to the Clifton Park church and congregations, with the collection made at the close of the Association, which was among them. The business of this session was harmoniously attended to, and several seasons of public worship were enjoyed as usual. At 4 P. M. on Wednesday, Elder ELNATHAN PECK from the Madison Association

preached from *Rev.* 14: 6. On Thursday A. M. Elder TINKHAM preached from Psalm 2: 8; and in the P. M., "at 2 o'clock, Elder JOHN COOPER of Schenectady, preached the closing sermon" it is said, "from John, 10: 27, 28, followed by Elder SWEET from John 1: 47." Thus they held on, after they *thought* they had closed, the season was so precious to them.

The *circular* letter by Elder N. N. WHITING, was "On the religious instruction of the young," and was very well written, and sound in its views of this important duty of Christian parents and churches to the rising generation around them. The letter of *correspondence* was by Brother D. W. Elmore, congratulatory of the growing prosperity of the churches in our land, and of the kingdom of Christ in the world.

The subject of collecting the materials for a history of the association, was considered at this meeting, as the minute following testifies: "*Resolved*, That Elders HULL, MATTISON and MALLERY, be a committee to collect all the information possible, respecting the origin and progress of this Association, and report the next session." And for several years this committee was continued with additions and variations, until in 1832, it was discharged, without having done any thing deserving of publication.

At this session a delegation was appointed to attend the anniversary of the *New York Baptist State Convention*, that resulted in a union with that body, as an auxiliary of its work in encouraging feeble churches in the new settlements of our western domain, where this convention has been very extensively useful for the last quarter of a century. The delegates sent, were Elders John Harris and E. D. Hubbell.

Various items of business were done, but nothing more that deserves permanent record, we believe, at this session.

1826.

The Forty-Sixth Anniversary was held at *East Hillsdale*, Columbia Co., N. Y., Wednesday and Thursday, June 7th and 8th as appointed, and in the absence of Elder HULL, the introductory discourse was preached by his alternate, Elder ELNATHAN SWEET from 2 Tim. 4: 2. Elder JOHN

HARRIS of 1 Nassau was elected *Moderator*, and the *clerks* of last year were re-elected for this session. There were 29 churches embraced in the body still, although from the *Pownal* and *Williamstown*, there was no information sent, as to their number and condition. The *Berlin* church disappears from the minutes from this time, and the *Lansingburgh* upon request, was dismissed to the Hudson River Association. The *Sheffield* church, in the south west portion of Berkshire co. Mass., upon their request, were received into the Association with a membership of only 15. But this interest did not seem ever to have flourished, and from their distance, they seldom met with the body. In 1831, it had but 9 members, and soon became extinct. There had been few additions to the churches compared with some years; only *two* churches having received any considerable number. To the Clifton Park church, 24 had been added by baptism; and 12 to the Savoy; and 9 to the White Creek. To no other church had there been more than 5 added by baptism, and to the whole body only 71; and 55 by letter; while 79 had been dismissed; 42 excluded; and 39 deceased, leaving a total of 2,723 members in the body. The reduction in numbers from the year before was chiefly from the loss of the Berlin church that took away some 475 members. There were also 21 *ministers* whose names are recorded in the minutes of this year, although but 16 of them were present, and 1 *licentiate*, Brother *Charles Williams*, in the 1 Nassau church.

Elder Beach in behalf of some of the Berkshire churches asked leave for them to form a new Association, which was granted, though but a few of the churches improved the liberty granted them, for several years. Only the Adams, Cheshire, Pittsfield, Savoy, Sandisfield, and Williamstown churches, had left the body in 1831, when the *Berkshire* body embraced 14 churches about which number it retained for 15 years, when it rose to 16 and now (in 1852) counts 20 churches in its fellowship, 16 pastors, and 1907 members, mostly in the county of Berkshire.

The Missionary contributions were \$180,49 this year. Several sermons were preached during the session before the whole association, and on Wednesday evening, in different places about the town, where convenient. And this was

often the case at these associational meetings. The ministry were detailed into the various neighborhoods, where they held forth the word of life to a larger number on the whole, on Wednesday evening, than could gather at the meeting house, and these meetings awakened the attention of people, so they came in on Thursday to the public worship of God as sustained by the whole body. It is worthy of consideration, whether this feature of our fathers, in improving these occasions, should not be more generally restored. Elder STEPHEN GANO of Providence, R. I., formerly a member of the body several years, preached on Wednesday P. M., from 1 Cor. 1 : 2 ; and on Thursday, Elder LELAND preached, and a collection of \$16,56, was taken for the cause of missions.

Another impostor, bearing the name of *John Smith* is exposed in the minutes, and his stature and character described, so that the churches might beware of him.

The following queries from the 3d Shaftsbury church, or Shaftsbury centre church ; were submitted to a committee of the following brethren ; Elders Howard, Malcom, J. Harris, S. Olmstead and E. Sweet. [Pages 4th and 6th of the minutes.]

“Query 1. What duty is there devolving on a *minister*, which does not devolve on a *deacon*, except it be the administration of the word and ordinances ?

“2. Is any member of a church, subject to exclusion, without previous labor, when it is in the power of brethren to labor with the same ?” To these it was replied : “As to the *first*, that pastors of churches have a *special rule* (Heb. 13 : 7, 17 ;) and *oversight* to practice, (1 Pet. 5 : 2 ;) which deacons have not.”

“As to the *second*, answered in the *affirmative* ; as for instance, in a case of open and notorious guilt, the honor of the church, and the good of the offender, require immediate expulsion. See 1 Cor. 5th chapter.”

The *circular* letter this year by Elder I. MATTISON, is a pungent discussion of the great “impropriety of Christians running into debt,” or refusing to pay their *honest dues*, and the sin of “Evil Speaking.” Had we room, this would be worth reprinting, but its length precludes its admission. We insert the following extracts as a fair specimen of the whole.

“Nor can a Christian, whose proficiency in the school of Christ consists in tenderness of conscience and rectitude of conduct, feel satisfied with *legal decisions*, relative to bankruptcy. A deep wound is given to the blessed cause, both in city and country, and is viewed with sore regret, by those who “hold fast their integrity.” The bankrupt laws, which are designed, as an asylum for the unfortunate and truly distressed, by perversion, become the shield and refuge of the indolent and extravagant, who thus acquit themselves of the real and intrinsic claims of right. If we would do to others, as we would they should do to us, we should not put in hazard the property of another, without his knowledge and consent. Hence an obligation, endorsed for the benefit of another, will be equally regarded a just demand, as when actual value in full has been received. Nor is it to be supposed that the *littleness* of the gain of dishonesty, limits the amount of crime, to its own dimensions; but serves to *augment* it, because truth and honesty, yielded to the power of a less temptation. On this ground, the conduct of Esau is stained with a deeper dye of profanity, for having sold his birth-right, for *even a mess of pottage*. We should regret an inability to render unto all the full due, when there is no consciousness of criminal intention, or even of imprudent management.” “*Ministers*, especially, should be an example to the church and to the world, in these things; for but a little of this fashionable folly of the day, will be a “dead fly in the pot of ointment.” Their good is at once evil spoken of, and the ministry itself is blamed, as being engaged in [trade,] because found to be a convenient employment. Theirs is a station, where it is difficult to stand, and unspeakably dangerous to fall, an incommodious elevation. Let not any church be accessory to their minister’s engaging in any kind of trade for their necessary support. If it is *lawful*, we judge it is not *expedient*.

Such sentiments deserve consideration, in these days of speculation, by both ministers and churches, if we would honor the Christian profession, and “let our light so shine that others shall see our good works, and glorify our Father in Heaven.” And if, as suggested in the above extract, ministers should not engage in worthy traffic, in order to the support of a growing family, should not their churches, to whom they sow “spiritual things,” let them reap a *sufficient harvest* “of temporal things,” for the honest maintenance and education of their families, who cannot, as the children of others, aid much toward their own support. Let justice

be done by our churches to the spiritual laborer and his wants, who is equally worthy of his hire, as the man who performs mere temporal service, and whom a *Christian*, or a Christian church, *would scorn* to oppress in his wages.

The *corresponding* letter was by Brother Beal, who, for several years, served the body, as its corresponding secretary. The usual general meeting of the Association, was appointed with the Schodack Baptist church, the last Wednesday in August; when it is recorded, "the minutes were read, corrected, and the Association adjourned."

1827.

The Forty-seventh Anniversary of this Association was held with the Stephentown church, June 6th and 7th. At 10 o'clock Elder JOHN COOPER of Schenectady, preached the opening sermon from 2 Cor. 4: 5, "*For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake.*" Elder E. D. HUBBELL was chosen *Moderator*, Brother Beal, *Clerk*, and Elder ISRAEL KEACH, his *assistant*. The minutes report 26 churches, 17 ministers, 14 of them present; and 3 licentiates. There had been added by baptism, 167; by letter, 37; dismissed, 69; excluded, 34; died, 19; and a total membership was found in all the churches, of 2,545. The *Bennington* church, just formed, united upon application, with 42 members; and the 2nd *Shaftsbury* and *West Stockbridge* churches, after some years absence, from the councils of their brethren, returned with their messengers and statistical condition.

The *revivals* reported this year, were in the following churches: The Egremont church had received 7 by baptism; Hoosick, 13; Schenectady, 18; 1 Shaftsbury, now enjoying the undivided labors of their worthy pastor, 39; Stephentown, 51; White Creek, 7; and Waterford, 13. It was a year of interest in these churches, as the Lord had been good to Israel, in a portion of his tribes.

The missionary collections reported this year from all the churches was \$200,69, of which \$150,69 was forwarded to the Baptist Board of Foreign Missions in Boston, and the rest was sent to the New-York Missionary Convention, to which the Association had now become auxiliary. The

following vote of sympathy with Dr. Judson at the loss of his wife, is recorded on the minutes of this year.

“*Resolved*, That this Association express their sentiments of affection and sympathy, with our beloved Brother Judson, in the late affliction which he sustains in the death of his beloved wife.

The following query from the *Schodack* church, was referred to a committee, composed of Elders Hubbell, Trumbull and Keach, whose report was accepted by the body and printed in the minutes.

“Query from Schodack church;—“*Is it right to exclude members for neglect of communion?*” To which the following answer is recorded: “That we think for a general rule, a *continued neglect* of attending to the ordinance of the Lord’s Supper, merits exclusion. Notwithstanding, as such a neglect may originate from different causes, we think that these causes ought, by the church, to be taken into consideration, and the individual so neglecting, be treated as circumstances may require. *Of some have compassion, making a difference, and others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh.* (Jude, 22: 23.)”

By a vote of the association this year, “the several churches are requested to give us, at the next session, a statement of the *time* of their constitution.” But if this vote ever received any attention, the traces of it do not appear in the minutes of after years. This was designed, to aid the committee on the history of the association in their work, so far at least as a correct statement of the date of churches might be obtained; but the indifference of the churches to the whole subject so discouraged the effort that it entirely failed.

Correspondence was opened with the Berkshire association, by their request, and “Elders Keach, Olmstead, Savory and Marshall, were appointed delegates to its next session at Pittsfield, the last Wednesday in May, 1828.” Thus did the mother give her blessings to this young daughter in her settlement, and finally bequeathed her the whole Baptist territory of Berkshire county as her dowry, though it was a number of years, before all the churches in that county could leave the embraces of the mother, even to stay in

their own mountain home. It seemed like the separation of Naomi and her daughters; while Orpah went back, and *was content* like some of those churches; *Ruth* said,—“Entreat me not to leave thee, or return from following after thee:—for whither thou goest, I will go; and where thou lodgest, I will lodge:—thy people shall be my people, and thy God, my God:—Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death, part thee and me.” (*Ruth*, I: 16, 17.) So a number of the Berkshire churches cleaved to their foster mother, until the affairs of their own county called so loudly for their help. They at last have all become settled, we believe, in their own home, with one or two exceptions; a loving band of churches, enterprising, benevolent, and prosperous amid the cultivated hills and mountain sides, and along the fertile valleys of Old Berkshire; where the quiet Hoosick murmurs on its way, and the placid waters of the Housatonic sparkle in the sun-beam, while they move a hundred water-wheels, that drive the machinery of the manufactories of western Massachusetts.

The *circular* of this year “On the sanctity of the Christian Sabbath,” is very well written, and as we suppose, from the pen of Elder AUGUSTUS BEACH of Pittsfield, Mass. The *corresponding* letter was by Elder JOHN HARRIS of 1 Nassau: though after this year, a member of the Saratoga body for many years, and now living at Battle Creek, in Michigan. We cannot refrain from inserting this Epistle of Christian Love and Faith in the promises of God, for the edification of the present generation of the disciples of Jesus; the more, because we can now see how the anticipations of God’s people *twenty-five years ago*, have been fulfilled in the spread of the Gospel, among the Eastern nations. We can “Behold what God has wrought” and rejoice that the kingdom is his, and the government of the church, as well as the world, *upon the shoulders* of Immanuel.

“*The SHAFTSBURY BAPTIST ASSOCIATION, to the several Associations with which we correspond, Greeting:*

“DEARLY BELOVED BRETHREN IN CHRIST THE LORD,

“Each revolving year is distinguished by events which display the perfections of Zion’s King, in his reign of righteousness, and furnish

matter of assurance, that ultimate victory shall crown the church, under the perfect administration of his government.

“We are yearly presented with the pleasing view of Zion’s lengthening her cords, and strengthening her stakes, and in defiance of all her enemies, triumphantly wielding those mighty weapons of her warfare, furnished from the armory of God. Great is the cause of rejoicing with the friends of Jesus, when those who love his name, feel prompted by the benevolence of the Gospel, to combine their energies to promote his kingdom in every part of the earth. And we, brethren, cannot but rejoice that the number and zeal of those benevolent societies, whose object is to build up Zion, are yearly increasing. We behold with pleasure, that they are carrying forward their operations with a fixed heart, a steady hand, encouraged by the prospect of the certain fulfillment of the promise; “The knowledge of the glory of God, shall fill the whole earth.” Through their instrumentality, we enjoy the delightful prospect of channels of gospel influence opening into the dreary empire of Pagan darkness, and gentle streams of salvation flowing, whereby the desert blossoms, and fruits immortal ripen the glory of Immanuel. Every weapon formed against the spread of gospel influence, at home or abroad, have proved alike unsuccessful, and the banners of salvation wave with increasing triumph on the plains of India, the shores of Africa, and the isles of the sea; while the Holy Spirit hovers over our own land, displaying his power in the salvation of thousands. O what cause have we for thanksgiving, in view of what God hath wrought? Then let us shake ourselves from slumber and put on the whole armor of God; let us never be disheartened in the good cause, though some gloomy providences hang over particular sections of the field of gospel labor.

“That God who has commanded the rage of war to cease in Burmah, and delivered the missionaries from fetters, and prisons, and violent death, can gather the scattered disciples and build up his glorious kingdom, though some of the dear missionaries sleep in the silent grave. Whilst, therefore, we drop the tear of affection and sympathy, with our afflicted brother Judson, for his and our loss, let us cleave to the promises of God, as the fast anchor-ground of our hopes and pray that the Lord of the harvest will send forth faithful laborers into the harvest. We wish to enjoy the favors of your correspondence until we shall be received into that department of the kingdom of our God, where local barriers never exist, to prevent our inter-

course with each other ; or veils of flesh and imperfection obscure our vision from the lustre of the Redeemer's glory."

" GEORGE W. BEAL, *Clerk.* }
 " ISRAEL KEACH, *Assistant.* } ELISHA D. HUBBELL, *Moderator.*"

1828.

The Forty-eighth Session of this body was held at *Pownal*, Vt., on Wednesday and Thursday, June 4th and 5th, when according to appointment, Elder HUBBELL preached the introductory sermon, from 1 *Cor.* 15 : 20, " But now is Christ risen from the dead, and become the first fruits of them that slept." Elder HUBBELL was re-elected *Moderator* ; and Br. G. W. Beal, *Clerk.* There were 25 churches reported this year ; 13 ministers, of whom only 8 were present ; and 4 licentiates. There had been no powerful revivals, and only 91 baptised in all the churches ; 40 added by letter ; while 102 had been dismissed ; 42 excluded ; 21 deceased ; and a total was found of 2,353. The 1 *Canaan* church had received 20 by baptism, under the pastoral care of Elder EDWIN SANDYS ; and the *Stephentown*, 16 ; while a few had been buried in baptism in most of the churches.

The church in *Waterford* was represented by two sets of messengers, each bearing an epistle, which compelled the appointment of a committee of investigation, to find out which was the real church in that village. This committee decided, and so did the association also, " That judging from the result of a previous council, and from the facts brought before us, we are of opinion that the church in *Waterford*, represented by letter and signed by EZEKIEL H. WHITNEY, *Clerk,* ought to be recognized as belonging to this Association." The full history of the trials that divided the *Waterford* Baptist church, in 1827, might not be in place here, could we set in array all the facts in the case, which bear upon the painful subject. Suffice it to say, inasmuch as for two or three years, these trials affected the action of the association itself, they arose chiefly from the stand that church took in the spring and summer of 1827, adverse to the Institution of Speculative Free-masonry, soon after the abduction of the ill-fated Morgan in Western New York, and his supposed murder by the hands of masonic agents. But we cannot

expatiate upon this dark chapter in the social, civil and religious history of those times, from 1826 to 1831, when the spirit of party raged so violently in the bosoms of men, as in many instances to destroy the peace and happiness of families, neighborhoods and churches. May such scenes never again recur among us, as we remember to have been enacted in those years! And may the *fruitful cause* of such party feuds no more be let loose, like the opening of Pandora's box, upon the face of society, to blight and destroy its peace and happiness. It may be our duty as faithful chroniclers of passing events in the action of this body, to recur again to this subject, but we shall do it with *more of sorrow* than of *gratification*, as a matter of faithfulness to the cause of truth and righteousness. Many things, undoubtedly, were done by good and well-meaning men on both sides, under the then present impulses, that a more mature and prayerful deliberation in view of a future judgment, would not have been allowed by them.

Several impostors were advertised this year, whose names were found in the minutes of the corresponding bodies; in the following words: "The committee to examine corresponding minutes report, That we find the notice of three impostors in different Minutes, viz:—*Amos Broad, Samuel J. Councill*, sometimes *Consell* or *Counceil*, and *Thomas Prentis*, travelling in the character of preachers."

The collections for Benevolent purposes, were less than usual this year, being only \$112,92, as reported in the minutes. The *circular* letter, "On the final perseverance of the Saints" was written by Elder J. COOPER, as we suppose; and the *corresponding* one, by Elder I. KEACH, this year. Sermons were preached by Elder BRUCE from *Isaiah*, 6: 12, and by Elder SWEET on Thursday, from *2 Tim.* 1: 9, and a collection of \$9,34 taken up, for missions.

It was ordered by the association, "that the Constitution be printed with the last amendment, as it is accepted by the resolution of the last session." That resolution reads as follows, and was designed to bring the tardy action of the several churches to a *final decision* in regard to some proposed amendments, which had been under consideration a number of years; but had not been responded to by two thirds of the churches: "*Resolved*, That the churches be requested to

express at our next session, their opinion of the constitution, with the late revisions, &c.; and that *silence* on this subject shall be considered approbation."—[Min. 1827, p. 6.]

And now we will give this document as thus sanctioned, and printed, in the minutes of 1828; which was the last time it can be found in the file of minutes.

"THE CONSTITUTION, OR PLAN
OF THE
SHAFTSBURY BAPTIST ASSOCIATION.

"In all incorporated Bodies, whether civil or religious, so much power ought to be vested in them as is necessary to carry into effect the use and design of such corporation and no more. Hence,

As every *Gospel church*, duly organized, is fully empowered to *execute every branch of church discipline*, it would be *usurpation* for any other body of men whatever, to claim the right of judging *decisively* for it, either in matters of faith or practice. "We therefore believe that individual churches have no license from the Lord Jesus to enter into any combination or agreement whatever, so as to concentrate their power of discipline by delegation: Consequently, we as an Association, utterly disclaim all right of interference with the discipline of particular churches.

"It is, therefore, necessary, that we should ascertain the particular use and design of our incorporation, as a body of associated churches which are as follows, viz:

"I. To meet by our Delegates, at stated seasons, in a free, Christian Conference, for the purpose of enlarging and strengthening our fellowship in the Gospel, by freely communicating to each other our views of the Sacred Scriptures, and of the joys and sorrows that await Zion in this world, that we may sympathise with, and pray for each other, amid the changes of Time.

"II. To give our opinion and advice, on any queries that may be presented from the churches, that relate to doctrine or discipline; provided always, the solution of them is not so circumstanced as to interfere with the government of particular churches.

"III. The Association is designed for a medium to receive and communicate official information of the general state of the churches, not only in our own, but in other Associations in different parts of the world.

“IV. Through this medium also, we obtain information of the circumstances of those which are destitute of a preached gospel, and have opportunity to advise to, and recommend some suitable method of sending them relief.

“V. We have also an opportunity to know when individual churches have searched out and brought to light apostate churches or ministers, and to give suitable information to the churches in our convention, and to the public in general, that they may avoid them. In a word, our design in this combination of churches, is, to be mutual helpers of each other, in striving to promote the interest of the Divine Redeemer in the earth; to preserve purity of doctrine and discipline, to guard against men who are corrupt, either in doctrine or practice; and to present to the world, our united efforts against the corruptions of the age in which we live.

“A SUMMARY of our FAITH, which we believe and feel ourselves under obligation to maintain and practice, is as follows, viz :

ARTICLES OF FAITH.

“I. We believe that there is but one God, who is denominated in the Scriptures, the *Father Son*, and *Holy Ghost*: that these *three* are *One only living and true God*, the author of all created beings and things.

“II. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they are an unerring rule of faith and practice for mankind.

“III We believe that God made man upright; that he has fallen and become sinful; that all his posterity is wholly depraved and inclined to evil; that the just demerit of sin is eternal punishment; and that the only way of salvation from sin and misery, is by the sovereign grace of God, through the atonement of Christ Jesus.

“IV. We believe that all that ever will be saved, were chosen in Christ Jesus before the world began.

“V. We believe that all whom God chose in eternity he will call in time, by his efficacious grace, qualify them for, and bring them to, his Kingdom of glory.

“VI. We believe that the Son of God will come to judge the world in righteousness; that there will be a resurrection of the dead, both of the just and unjust; that the punishment of the wicked and the happiness of the righteous, will be eternal.

"VII. We believe that Baptism, by immersion, is the only right mode; and that believers, professing faith in Christ, are the only proper subjects of baptism.

"VIII. We believe that the Lord's Supper is an institution of Christ, designed for his church, and that none ought to be admitted to it but such as have been baptised upon the profession of their faith, and have united to a gospel church.

"IX. We believe that the first day of the week is the Lord's day, or the christian Sabbath; and that it ought to be held sacred to the memory of Christ's glorious resurrection, and devoted, in a special manner, to the duties of religion.

"To carry into effect the design of our union we adapt the following

PLAN.

"I. The Association shall be composed of such members as the churches of the union may duly elect send and for that purpose; and letters from their respective churches, certifying their appointment and the present state of their churches, shall be sufficient credentials to entitle them to a seat.

"II. Any churches who wish to be received into this union, may apply by letter and messengers; and on giving satisfactory information of their being duly organized, sound in faith and practice, they may be received; and as a token of the same, the Moderator, in behalf of the Association, shall give them the right hand of fellowship.

"III. A Moderator and Clerk shall be annually chosen, who shall continue in office until succeeded by a new appointment of persons to fill said offices,

"IV. It shall ever be considered contrary to the rules of this Association, for any one church or person, to present to this body, a complaint against any church, minister, or member of a church belonging to this body, until the matter of their difficulty has been taken up by some church, or churches, so that the parties concerned have had a fair trial, and the matter is so circumstanced that it has become necessary, through the medium of this body, to inform the public of the apostacy of the delinquent, or delinquents.

"V. If any Church of this body becomes corrupt in faith or practice, it shall be the duty of the neighboring churches, having knowledge of the same, to commence a labor with said Church; if it continues obstinate and cannot be gained, the matter shall be left to the decision of a mutual council, whose report to the Association

shall be sufficient warrant to the Association, to restore to fellowship, or drop said offending Church from the minutes. In case the offending Church shall refuse to unite and call a mutual council, proof of the same being produced to the Association, it shall be considered as regularly out of fellowship, and be dropped from the minutes.

“VI. If a brother in the ministry has become corrupt, and will not give satisfaction, complaint must be made to the church to which he belongs; and if they will not put him away, it becomes a difficulty with the church, and must be proceeded with as above; and if a sister church or churches with it, have just cause to reject a minister from fellowship, it is reasonable to give information officially to the Association, so that they may give notice to the world, that the public may not be imposed upon by men of corrupt principles.

“VII. It is the duty of the Association to give their opinion and advice on such queries as may be sent from any church in the Union, provided always, that the solution of them be not so circumstanced as to interfere with the government of particular churches.

“VIII. It shall be the duty of the Association, from time to time, to suggest to the churches what they think most expedient to be done to promote the spread of the gospel in the world.

“IX. The Association shall have a right to open and hold correspondence with other Associations, as they may think proper.

“X. The Association shall, annually, publish an attested copy of their proceedings, for the information of the churches; so that if any church is dissatisfied, it may have opportunity to remonstrate at the next session. Each church in the Union is considered under obligation to bear their equal proportion of the necessary expense of such publication. The *time* and *place* of meeting shall be appointed at each preceding session.

“Any church not choosing to become, or to continue a member of this Association, shall not be considered as out of fellowship, merely on that account; yet, if a church has joined, it is not Christian-like to leave the Association, without giving suitable notice thereof; in consequence of which, it will be the duty of the Association to inquire after said church. A neglect to send letters or delegates for three years successively, shall be considered as sufficient cause to drop such church from the minutes.

“XI. It shall be the duty of the Moderator to preside in the meeting; and when any matter is verbally brought forward, to reduce

it to a proper form, and to call for the attention of the Association to decide thereon. He is also to see that not more than one speak at a time. If the brother speaking shall be tedious, or swerve from the point in view, the Moderator shall call him to order; and when a point has been sufficiently discussed, he shall reduce it to a vote. Every motion made, and seconded, unless withdrawn, shall be put to vote by the Moderator.

"XII. No member of the Association shall be allowed to retire from the business thereof, without leave of the Moderator. Every person speaking, shall address the Moderator, who shall preside in the meeting, so as to see that all things be conducted with *propriety*.

"XIII. Whereas, there are papers, and other articles, belonging to the Association, which are of importance; and whereas, we have no fixed or permanent depository for them; the Association shall appoint a standing secretary, whose duty it shall be to take charge of such deposits, and do such other business as the Association shall point out to him from time to time, as his duty; and the said secretary shall hold his office during the pleasure of the Association.

"Lastly. The churches shall have a right to alter or amend this Constitution, whenever two thirds of them shall deem it necessary or proper."

Such are the fundamental principles by which this Association has been regulated for nearly one half a century, having been adopted in 1807, by an almost unanimous approval of the 34 churches then composing the body; and never altered in any essential point from that day to this. The amendments effected in 1823 to '28, only modified in unimportant particulars, the 5th, 10th and 12th articles of the PLAN, or as we might properly call them, the By-Laws of the Association.* Thus we see the clear-headedness of the

*The following is the reading of the old *fifth* article of the plan, and which is the main alteration in the whole document.

"V. If any church of the union shall become corrupt in doctrine or practice, it shall be the duty of any sister church who may have knowledge of the same, to labor with said offending church. If satisfaction is not obtained, it will then become necessary for the aggrieved church to call for the advice and assistance of other churches; and if they judge there is sufficient ground to suspend fellowship with the delinquent Church, their testimony and report to the Association shall be a sufficient reason to drop it from the minutes, and to publish to the world, that they have withdrawn that fellowship which they had given to said delinquent Church."

As to the *Tenth* article there is no change, save a merely verbal one of a line or two, not affecting the meaning; and the *want* of the last sentence as given above, in the new plan, of this tenth article, viz: "A neglect to send letters or delegates

venerable Blood, Hull, and Webb, whose revision in 1806, of the older constitution or plan, gave this valuable one to their successors for so long a period. And how could we improve upon it, should we make the attempt? It defines the province of the Association, and guards the independence of the churches in maintaining their own discipline and affairs; while it suggests, we think, a Gospel course in aiding churches by counsel in their trials, and properly binds the sisterhood of churches in the body, by a law of mutual obligation to watch over and guard each other's purity in the faith in a general way, with fraternal kindness and labor; just as the individual members of a given church are required to do to each other by the rules of the Gospel. We say then, let this noble relic of olden times, so *sound* and practical, in its views, be perpetuated as a standing monument of the wisdom of the Fathers of this body who are now no more among us in the church militant. If in any thing an improvement be made upon it, let it be in *authorizing* by a *standing resolution of the body*, that the plan or by-laws be *read every year* from the chair, and the *whole* printed anew *every five years*, or oftener, so that it can be better studied and practiced in the future doings of the body.

1829.

The Forty-ninth session of the Association was held at *Shaftsbury* with Elder Mattison's church, according to appointment, on the 3d and 4th days of June. The opening sermon was delivered by Elder ENOS MARSHALL, Jr., of Egremont, Mass, from Eph. 2: 21, "*In whom all the building, fitly framed together, groweth unto a holy temple in the Lord.*"

Elder HUBBELL was *moderator*, and Brother Beal, *clerk*, and Elder KEACH *assistant*. No revival was reported in any church, 8, being the largest number baptised by any pastor, and this was Elder Keach of Hoosick. There were 23 churches recorded in the minutes, 4 of whom made no

for three years successively, shall be considered as sufficient cause to drop such church from the minutes."

And in regard to the *Twelfth* article, the old form runs thus, in the last line, viz: "so as to see that all things be conducted with *decorum, propriety*, and in *good order*," instead of "*with propriety*." See Minutes of 1806, Page 15, 17.

returns ; 15 ministers, only 9 of whom were present ; and 3 licentiates ; 27 in all had been baptised ; 21 added by letter ; while 94 had been dismissed ; 31 excluded ; and 25 deceased, leaving a total of 2,185, in fellowship. For some reason, not explained in the minutes, the 1st Nassau church had dismissed the unusual number of 40, during the year, who seem not to have united with any other church in the body. The missionary contributions only amounted to \$92,91 during this session, of which \$16,38 were from a collection made, after a sermon at the close of the session. The WASHINGTON ASSOCIATION formed in Oct. 1826, was fellowshipped this year, by this body, and taken into its correspondence.

Both the *circular* and *corresponding* letters were written by Elder MATTISON, this year. The first is "ON CHRISTIAN PRACTICE AND VITAL PIETY;" and is full of good thoughts and counsels. The latter commends *Sunday Schools* to favorable regard, and as worthy the patronage of Baptists, throughout the land. A proposition was made to divide the Association so as to leave the old mother only her Vermont domain, which had never been very large or productive ; and the churches were requested to express their opinion upon it, at the next anniversary. At the next session it was "resolved that it was inexpedient, at present to divide the Association." Some other items of business were transacted, that we need not record.

1830.

The Fiftieth Anniversary of this body was held with the First Baptist Church in *Nassau*, under the pastoral care of the venerable JUSTUS HULL, formerly of Berlin. Elder ISRAEL KEACH of Hoosick preached the opening discourse from Ezek. 11 : 19, 20. The *preacher* was chosen *Moderator*, and Elder C. W. HODGES of 3d Shaftsbury, *clerk*, and Elder W. G. JOHNSON, of Stamford, *assistant*. The minutes give the names of 26 churches in the body, but there was no information, by letter or messengers from 2d Canaan, Pownal, 2d Shaftsbury, Sheffield and White Creek churches. There were 19 *ordained* ministers, of whom 18 were present ; and 3 *unordained*. There had

been added by baptism to all the churches, 84; by letter 37; while 45 had been dismissed; 35 excluded; 18 had died; and there was a total of 2,082. *Three churches* had been favored with refreshing drops of mercy and been made to rejoice in God, while they gathered by the water side to witness the *burial* of young converts in the *liquid grave*. The 1 Nassau church had received 13 by baptism; the 3d Shaftsbury, 35; and the Stamford, 16. The *Arlington* church was received this session again with a membership of 76, and continued for a number of years, till it finally became extinct. And according to their request, the *West Hillsdale* church was dismissed to the HUDSON RIVER ASSOCIATION. In the minutes of this year, for the *first time* we find a brief digest from the letters of the state of the several churches, that were represented, a practice that has frequently followed since. At this session also, the cause of TEMPERANCE, for the first time, received a distinct notice, as it has often had since, by this body. It is said that "Elder HUBBELL delivered a discourse on *Temperance*, in which the doctrine of *total abstinence* from *intoxicating* drinks, was feelingly urged." And on the second day of the session it is thus recorded; "On motion of brother HUBBELL the following preamble and resolution was adopted:

"Whereas the cause of TEMPERANCE, is closely connected with the prosperity of Zion, and is already greatly increased; *Therefore, resolved*, That we recommend to the members of our churches, *total abstinence* from distilled liquors, and that they, by example, remonstrance, and entreaty, endeavor to influence all around them to like abstinence." [Minutes Pages 5, 6.]

And immediately following the above resolution we find the Association expressing itself in this manner, in regard to the subject of speculative Free-Masonry:

"On motion, *resolved*, That this Association recommend to brethren, belonging to the *Masonic Fraternity*, to satisfy the churches with which they are connected, that all allegiance to that institution is forever absolved." [Page 6.]

As new impostors claiming to be ministers in good standing were traveling the country and deceiving the people, the following very good advice was commended to the churches; from the minutes of the New York Association;

“Whereas the churches, especially those in country places, are frequently imposed upon by men travelling under the guise of Baptist ministers; and whereas the mere publication of their names has not successfully checked their iniquitous career, this Association particularly request and advise the brethren, not to invite a stranger to minister in holy things, unless he bears with him a recommendation of recent date, from some regular Baptist church.”

The *circular* letter was prepared by a committee, Elders Hubbell, Johnson and Sandys, as Brother Beal, failed to furnish one, who had been appointed the last year to this service. The theme of it is “*Christian discipline*” or church discipline more properly, it might be named. It has some good points in it, but it was too hastily written to be re-printed. The corresponding letter by Elder HODGES, is brief, pertinent and paternal, like its excellent author.

After the business of this interesting session was closed, it is recorded “harmoniously, the Moderator, in behalf of the Association, presented their thanks to the church and congregation, for their hospitality and kind attention during the session; and the Association adjourned. After a few minutes recess, brother ELNATHAN SWEET, of the Berkshire Association, preached from *Psalms* 17 : 15, “As for me, I will behold thy face in righteousness, &c.” at the close of which, a contribution was taken up for Foreign Missions, amounting to \$26,31.* The venerable Father ABIJAH PECK, of Clifton Park, closed the exercises with an appropriate and feeling address, and prayer. After singing the hymn, “From whence doth this union arise, &c,” the brethren dispersed, we trust, with the expectation of meeting again,

“Where perfect peace and friendship reign,
Through all eternity.”

Thus did the session close. It proved the last season, that Father Peck ever had with his *Shaftsbury* brethren, to whom he had been strongly attached by a forty years intercourse. For although he lived after this nearly 20 years, the infirmities of three score and ten years prevented his ever meeting with them in their associational gatherings; but

* The whole sum contributed for missionary purposes, was \$129,15.

his venerable form, and affecting voice cheered the councils of the Saratoga Brethren occasionally, till he fell asleep in Jesus, Nov. 12th, 1848, aged 90 years, 7 months, and 9 days. A more extended notice of him may be found in the appendix to this work. "*In pace quiescat.*" Let him sleep in peace.

1831.

The Fifty-first Session was held with the *Stamford* church in a mountain town of Vermont, lying north of Adams, Mass. This is the only session of the body ever held there, as it was a small church, in a bye place, rendering it inconvenient, for the brethren to assemble there. Elder PHILIP ROBERTS, Jr., of 1 Nassau, preached the opening sermon from *Eph 2: 8*, "For by grace are ye saved, through faith." Elder HUBBELL was chosen *Moderator*, and Br. G. W. Beal, *Clerk*. The Association was cheered by good news from several churches that had been favored with revival influences, which began to prevail early this year in the land, and spread, ere its close, very extensively over large sections of our whole country, east, west, north and south. It was emphatically a "year of the right hand of the Most High," and tens of thousands bowed to the sceptre of King Jesus, and became his willing subjects in this day of God's power.

There were 25 churches still held in the connection, but from *three* of them, no information was received. There were 15 ministers in the body, but only 9 of them were present; and 6 licentiates, (of whom *A. Woodward, F. S. Parke, Harvey Slade, and Thomas Brand,*) have become ordained ministers; 131 had been baptised; 36 added by letter; while 64 had been dismissed; 33 excluded; and 32 had died, leaving a total of 1,920 in the 22 churches represented by letters or messengers. The statistics of the other churches are not given. The table of statistics which we re-print this year will show what churches had been refreshed with mercy drops, as well as the destitution of Pastors, hardly one half, enjoying a regular ministry, at this time. And yet God was mindful of his weary heritage.

The *circular* letter this year, was prepared at the time by a committee, Elders Johnson and Teasdale, and was on

“*Prayer* ;” secret, family and social. We insert the following extract in regard to *family prayer*, it is so *truthful*, and so much needed in the present day.

“Another duty in connection with this subject, is that of *family prayer*. It would seem almost unnecessary to urge Christians to the performance of this duty, since the word of God affords the most indubitable evidence, not only of its propriety, but of its necessity and usefulness. But lamentable as the fact may appear, we are compelled to believe that, by many pious heads of families, this subject is treated with cold indifference and utter neglect. Christian parents! have you no regard for the welfare of your children? and no regard for the honor of God?

“Then neglect no longer the family altar; and treat no longer with indifference this delightful duty. But why do Christians neglect family prayers? Is it because they have no talents adequate to the task? Ah! Christian, think again; do you complain for want of talents to ask of a friend the favors you need? Who would think of excusing his neighbor for suffering want and distress, if he were told it originated only from his want of talents to ask for the things he needed? Why then do christians neglect family prayer? From various causes, as perfectly unreasonable as the one already mentioned. But are there no excuses for the neglect of family prayer? We know of none. Nor do we know of any class of christians, who have families, that are exempt from this duty. No good reason can be given, then, why family prayer may be neglected; but on the contrary the most cogent arguments might be adduced, to show its utility, and prove its importance.”

The *corresponding* letter was supplied by the digest of the state of the churches. Few minutes or messengers were received from the corresponding bodies this year. It is to be supposed that the work of ministers at home was so great this year, gathering in the bountiful harvest of souls, that they could not undertake long journeys abroad even to attend associational meetings. A resolution was passed in favor of the Baptist General Tract Society at Philadelphia, and commending its publications to the patronage of the churches.

And the following item is recorded on page 6 of the minutes: “With regard to the request from the Waterford church, we answer, That, as an Association, we have no

power to advise, but are of the opinion that *Speculative Free-Masonry* is an institution whose obligations and tendency, are hostile to Christianity, and we advise the churches to have no fellowship or connection with it, and that all their members should be required to wholly separate themselves from it." Thus, for two successive years did this body commit itself against the system of darkness, that had so long flourished among us, even captivating our *ministers*, as well as many of our private members, by its false glare of piety and beneficence. May its shadow never again darken our land; nor its offspring, secret societies, under whatever plausible name, be again fellowshipped among the saints of God. If there is good in these societies, and nothing incompatible with the benign religion of the gospel, why should not their light shine abroad by day and by night; that all may walk by it? Is it not hiding their light under a bushel for these *orders* to screen themselves from the public eye, by seeking the covert of the night, and in a room always guarded with *drawn swords*, or *war-clubs*, against the ingress of intruders who are uninitiated in the pretended mysteries? How unlike Christianity that *does everything openly in the light of day*, that it pronounces good; and like its Benificent Author, submits its claims to public examination, before it asks our confidence and suffrages! without any *oaths*, or *promises* about it, except to do all in our power, to make known as widely as possible, its beneficial truths and institutions for the good of man. "I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." These are the recorded words of our great Teacher, (in *John 18: 20*,) and how can we claim to be his disciples while we unite in sustaining a system of secret combinations of worldly men, or for mere worldly purposes, in which we must *often*, if not *always*, sink the christian, for the sake of a temporary worldly gain. And the idea so absurdly held by some, that Jesus Christ the righteous, *was*, or *could* be, a member of such a combination of men, is perfect blasphemy. But enough upon this subject here; although we consider the danger of our churches and members is not past, until they resolve with united voice and act, to "*have no fellowship with the unfruitful works of darkness, but rather reprove*

them," as the apostle warned his Brethren against the Grecian mysteries of his day, (see *Eph. 5 : 11.*) But one sermon, beside the introductory, is recorded as having been preached during this session. This was on Wednesday P. M., by Elder I. KEACH, from *John 4 : 34.* "Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work." The funds collected this year for missionary purposes was \$107,93, of which the largest portion was sent to the Baptist Board of Foreign Missions ; the rest to the New York Baptist State Convention.

CHURCHES.	MINISTERS & MES'GRS	BAPT'D	BY LET.	ADDED	DISM'D	ENCL'D	DIED.	TOTAL	MONIES FOR BENEV. OB.
<i>Arlington,</i>	CHARLES RANDALL,* Ab'm. Woodward,* G. BROWNSON, B. Cook, B. Cook, jr.	10	5	3			2	85	
<i>Austerlitz,</i>	HENRY PALMER,* letter.	2				1		36	
<i>Bennington,</i>	THOMAS TEASDALE, J. Downs, Eber Dunham, J. Dunham.	17	9	10	1			70	
<i>1st Canaan,</i>	—Letter.		2		2			91	\$1 00
<i>2d Canaan,</i>	—Platt Betts.	12	1		1	1		46	1 00
<i>Chatham,</i>	—Letter.	2			6		1	26	
<i>Clifton Park,</i>	ABIJAH PECK,* JOB CHAMPION,* ELISHA D. HUBBELL, G. W. Beal, A. Harrington.	35	4	5	3	2		301	43 37½
<i>Egremont,</i>	E. MARSHALL, jr.,* F. S. Parke, C. Winchell.	2	1	3	1	8		101	94
<i>East Hillsdale,</i>	—Samuel Wood,	2		1	1			90	
<i>Hoosick,</i>	ISRAEL KEACH, J. A. Ingham.	7	2	3		1		141	2 00
<i>1st Nassau,</i>	JUSTUS HULL, PHILIP ROBERTS, jr.	19	2	3	3	3		152	10 00
<i>2d Nassau,</i>	—letter.	1	3		3			30	5 00
<i>Pittstown,</i>	—W. Sherman, Harvey Slade.					3		71	
<i>Pownal,</i>	EDWARD GREEN.				2	8	2	68	
<i>Schenectady,</i>	—Letter.	2	2	8	2			70	
<i>Schodack,</i>	STEPHEN OLMSTED	3	1				1	64	25 40

CHURCHES.	MINISTERS & MES'GRS	BAPT'D	BYL' ET.	ADDED	DISM'D	EXCL'D	DIED.	TOTAL	MONIES FOR BENEV. OR.
1st Shaftsbury,	ISAIAH MATTI-ON, Joseph B. Plank, M. House.	1					2	125	
2d Shaftsbury,	No information.								
3d Shaftsbury.	C. W. HODGES, Geo. Galusha.	1	1		1	2		165	
Sheffield,	—Letter.				3			9	
Stamford,	—M. Bangs, Squire Millard.	2	1	5				48	
Stephentown,	MATTHEW JONES,* letter.				4	2	4	101	
Waterford,	THOMAS BRAND, Wm. A. West.	3	2	8	2	2		30	4 33
White Creek,	No information.								
W. Stockbridge,	No information.								
25 Churches.	15 Min's—6 Licent's.	121	36	64	33	32		1920	\$105 04†

Thus have we brought down the annals of this body to the close of the fifth decade of years, and within the memory of many now living, in these various churches. It would be unnecessary to extend our work but a few pages more, in narrating the facts the last twenty years furnish us, except for the sake of generations to come, who will demand our faithfulness to these later periods of our Associational history. Hence, we shall, more briefly, but faithfully as possible, sketch the progress of the body for the twenty years just past, and rise from this laborious task, in the hope that it has not been in vain.

During this period, from 1822 to 1831, one new association, the *Berkshire*, was formed—partly from this body, taking off but few churches, however. Six churches united with the body in this time, *Arlington*, *Bennington*, *2d, Nassau*, *Schenectady*, *Sheffield* and *Waterford*, mostly young churches; while ten churches were dismissed to other bodies, or dropped from the connection. No ministers, as we find by the minutes, died in this period in their pastorates; but many removed.

† Besides this amount from churches, a collection of \$7,89, and private donations \$14,89.

CHAPTER VI.

*Annals of the body from 1832 to 1841; or the sixth decade of years.
A period of diminution.*

We come, now, to the record of those events which are within the memory of many yet living. This period of ten years, from 1832 to 1841, is one of some interest, and considerable change in the state of the churches, that composed the body at its commencement. Quite a number of churches were dismissed, and some dropped during this period. From 24 churches in 1832, the association decreased to only 8, in 1841. And the membership also diminished from 2,495, to 793, in the latter year. This great decrease was in consequence of a plan that now prevailed, of associating those churches in one body, that were in the same county, or nearly adjacent, where there were enough to make an association in each county. Hence, the Berkshire Association had been organized in the previous period, of those churches in that county; and hence, during the present period, the Stephentown Association was formed of churches in the County of Rensselaer, in part, and in Columbia, lying back from the river. The churches along the Hudson, had now generally fallen in with the Hudson River Association; and because only the churches in the back towns of Columbia and Rensselaer counties went into this new body, they did not designate their association by the name of either county, but after the oldest church in their body, or that where the association was formed. To this body seven or eight churches were dismissed, in 1832, and to the Hudson River and others, some four or five more were dismissed in three years; and thus, in the course of ten years, by dismissions and departures from the body, it was reduced to the feeble band of eight churches, in 1841, all but *one*, the Hoosick, in Bennington co., Vt.

1832.

The fifty-second anniversary was held with the 1st, Shaftsbury Church, Elder Mattison's, again this year, and it was a session of great joy and interest, from the accounts of revival that came up from almost every church in the body. ELDER HUBBELL, of Clifton Park, preached the opening sermon, from 1 Peter, 5: 5. "*Be clothed with humility.*" ELDER I. KEACH, was *moderator* and Elders JEREMIAH HALL, of Bennington, and C. W. HODGES, of 3d Shaftsbury, *clerks*. Perhaps it might be well to here give the statistics of this year from the minutes, with the pastors names, which will show how general and powerful the revival had been among the churches.

CHURCHES	PASTORS & MINISTERS.	Bapt'd BY LET.	Added	Disch'd	Exch'd	Died.	Total
<i>Arlington.</i>	—No Pastor.	21		6	3	3	94
<i>Austerlitz.</i>	HENRY PALMER,*	10	3		1	1	47
<i>Bennington,</i>	JEREMIAH HALL,	20	10	5		3	87
<i>1st Canaan,</i>	—Letter.	12		12		2	82
<i>2d Canaan,</i>	—No Pastor.	13	11	3		1	59
<i>Chatham,</i>	PHILIP ROBERTS, jr.	16	14	2		1	54
<i>Clifton Park,</i>	A. PECK,* J. CHAMPION,* E. D. HUBBELL.	37	11	4	3	7	339
<i>Egremont,</i>	E. MARSHALL, jr. A. BROWN.*	17	1	2	1		116
<i>East Hillsdale,</i>	No information.						90
<i>Hoosick,</i>	ISRAEL KEACH, <i>J. Glazier.</i>	85	2	7	2	5	214
<i>1st Nassau,</i>	JUSTUS HULL.*	34	4	7	2	1	182
<i>2d Nassau,</i>	PHILIP ROBERTS, jr.	19	2	8	1		42
<i>Pittstown,</i>	—No Pastor.	30	1		1	6	96
<i>Pownal,</i>	EDWARD GREEN.	10	1	4	6	1	65
<i>Schenectady,</i>	A. D. GILLET.	48	17	10	3	2	122
<i>Schodack,</i>	C. C. WILLIAMS.	16		18		1	66
<i>1st Shaftsbury,</i>	ISAIAH MATTISON, <i>M. House.</i>	49	3	5	1	3	170
<i>2d Shaftsbury,</i>	—No Pastor.	24	2		1	1	64
<i>3d Shaftsbury,</i>	C. W. HODGES,	38	3	3	1	2	200
<i>Sheffield,</i>	No information.						
<i>Stanford,</i>	<i>Truman Hendryx.</i>	2		4	4	1	42
<i>Stephentown,</i>	MATTHEW JONES.*	48	3	11	8	3	221
<i>Waterford,</i>	<i>Thomas Brand.</i>	1	6	1	1	2	33
<i>W. Stockbridge,</i>	No information.						
24 Churches.	16 Ministers and 4 Licensed.	550	94	116	39	46	2495

Truly, this was a merciful visitation of God's grace, that brought in so many new recruits into the army of Zion, in these churches. Great showers descended upon other churches in the vicinity, once in this association, as well as throughout the country. To the White Creek Church, that had absented itself for three years from the body, and was dropped this year, 111 had been added by baptism. And to the Hartford Church, once in the body, 79 had been added, under the care of Elder GEORGE WITHERELL, also of this association, formerly; and to the old Bottskill, or Elder BARBER'S church, the unusual number of 186, had been added by baptism. These, and some other adjacent churches, had formed a new body, called the *Bottskill Association*, in 1831, which took decidedly anti-masonic ground, having the following article in their constitution, viz: "Art. II. No church, who refuse to apply the laws of Christ, or who do not apply them for the entire removal of *speculative freemasonry* from their fellowship, shall be numbered in the *Association*." This body embraced 7 churches at first, with 1,336 members; increased to 9 churches, 8 ministers and 1,429 members, in 1833; and was afterward blended in 1835, with the *Washington*, into the *Washington Union Association*, which embraces all the churches in the county, and some in Warren county beside. The *Berkshire* churches had baptised some 160 into their fellowship; the *Saratoga* about 300; and the *Hudson River* more than 500, in their churches. Thus, did God magnify his grace toward his people in these churches, once forming but one body, and add to them all, in a single year, some 1,500 or 1,800 members. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

As to the business of this session, it was various, but all done in harmony. The following action respecting the origin of the Stepentown Association, we put upon record here.

"9. The churches of Stepentown, 1st and 2d Nassau, Chatham, 1st and 2d Canaan, and Austerlitz, having requested a dismissal to join the Stepentown Association; and the church of Schenectady having requested a dismissal to join the Hudson River Association, and the Stephen-

town Association having requested a correspondence with us, it was *voted*, that a committee be appointed to take into consideration these requests. Brethren Hodges, Hendryx and Beal were appointed, who made the following report the next day.

“28. The Committee to whom was referred the request of the churches wishing to be dismissed from this body, and the request of the Stephentown Association, presented the following report :

“Your Committee recommend the adoption of the following—.

“1st. *Resolved*, That we cordially approve the course which our brethren have taken in forming said Association; that we cherish towards them feelings of fraternal affection, and that we cheerfully comply with their request to open a correspondence with them.

“2d. *Resolved*, That the churches, which have requested to be dismissed from *this*, to connect with that Association, have their request granted.

“3d. *Resolved*, That the church in Schenectady have permission to connect with the Hudson River Association, agreeably to their request.

“Respectfully submitted, C. W. HODGES, *Chairman*.”

“The report was accepted, and the resolutions passed.”

“35. *Voted*, That the church in Egremont have the privilege, in accordance with their request, to unite with the Stephentown Association, if they shall be so disposed.” And further, in another item of business, we see the loss of one more church.

“25. *Voted*, That the church in White Creek, which has united with another Association, be dropped from our minutes.”

Thus, were *ten* churches disposed of at one session, and sent away from their foster mother, with the same blessing, and this new body fellowshipped with the same cordiality of feeling, that the *Saratoga* and *Berkshire* Associations had been, and with a similar dowry of Baptist territory.

The committee appointed in 1825 to gather the materials for a history of the Association, and continued from year to year up to this time, were discharged from this service and

nothing was ever done to carry out the original design of the plan, as far as we can learn. Had the results of their labor been preserved in the minutes, or some other printed form, it might have saved the compiler of this work, much hard labor, and perhaps rescued from oblivion, facts that we are now unable to reach.

The Missionary work received the attention of the body at this session, and an able report on Foreign Missions, was read and printed in the minutes, from the pen of Elder E. B. Smith, now of New Hampton, N. H., which recommended to the Associations of the State of Vermont; to assume the support of brother and sister Brown, missionaries to Burmah, who were about to sail this year, for their field of labor. Some \$153,84, had been sent forward to the Treasurer of the Association for benevolent purposes by the churches this year; of which \$24,12 was a collection taken up after a sermon by Elder ASHLEY VAUGHN, from Isaiah 40: 11, during this session. Another sermon was preached by Elder E. B. Smith from Jude 21, "*Keep yourselves in the love of God,*" on Wednesday, P. M.

The Sunday School, Home Mission and Tract causes were commended to the favorable regard of the churches and members of this body by appropriate resolutions. And here we might remark that the full amount of all monies contributed in this body cannot be embraced in the returns we have given from year to year, but only what was brought up to the meetings of the Association by the churches at their annual gatherings. There were other channels through which the benevolence of these churches found their way to the treasury of the Lord for various purposes, and the whole account of which is not here presumed at all. In Shaftsbury, as early as 1816, a missionary society had been formed auxiliary to the Baptist Board of Foreign Missions; and it is not likely that the collections of this society were always, if *generally*, reported to the Association. At least this present year they made no report of any monies, and we cannot think that while God was blessing the three churches in Shaftsbury with an addition of some 112 or 115 members, they did nothing for the cause of God abroad. Indeed it is said in the digest of the letters from the churches, for this year, of the 3d church; "This church is actively

engaged in the cause of benevolence." And of the church in Schenectady it is said: "Its members are engaged in the cause of benevolence, and have contributed about \$60 for missionary purposes." And of the Bennington church also it is said; "They have a Sabbath School and Bible class, and aid the cause of benevolence." And yet none of these churches reported any *sum* of money, as having been contributed during the year, in the printed receipts of the board of the Missionary Society, within the bounds of the Association. And while the little church at Schenectady gave sixty dollars, and the Clifton Park church reported some \$48,36, shall we not suppose that the sister churches did likewise, for various objects of Christian beneficence?

In looking over the receipts of money published in the American Baptist Magazine of March, 1832, the following entry is found, viz:

"The Vermont Baptist State Convention, per John Conant, Esq., Treasurer, being a collection made by the Central Baptist church, in Shaftsbury, on the first Monday in January, 1832, in aid of the Burman Mission, \$70,00." And doubtless many other churches did likewise.

The *circular* and *corresponding* letters were by Elder I. MATTISON this year; the first being a very well written document on various subjects, adapted to the times. This very agreeable session closed with a sermon by Brother A. D. Gillette, and the brethren hied them away to their homes and their work in the vineyard of the Lord.

1833.

The Fifty-third Anniversary was held at Bennington, East village, as then called, with that young and prospering church, of only 6 years standing, on the 5th and 6th days of June, according to appointment. The opening sermon was by Elder I. KEACH, (as Elder E. MARSHALL, the appointed preacher, failed) from 2 Cor. 12: 7-9. Elder HUBBELL presided for the fifth time in seven years, as *Moderator*, and Brother G. W. Beal was chosen *clerk*, for the tenth time; and Elder KEACH, *assisiant*.

Only 13 churches were represented this year having 10 ministers and 3 licentiates. The statistics of the body give us 3 restored, 59 baptised, 63 added by letter, 76 dismissed,

11 excluded, 22 deceased, and a total of 1,540 in these 13 churches. The largest additions by baptism had been as follows; to Bennington, 6; Clifton Park, 8; Hoosick, 12; Pittstown, 13; 3 Shaftsbury, 8. The Manchester church, under the care of Elder MOSES FIELD, was added this session, with a membership of 87, of whom some 30 had been baptised during the revival of 1831. This church was in this body for a year or two in 1784, '85; when it united with other churches to the north and west of it, in forming the Vermont Association in 1785, and continued some 8 or 10 years. It then remained unassociated so far as we can ascertain till 1818, when it united again with adjacent churches to the north and east of it, in forming the *Manchester Association*, which continued only about 10 or 12 years, and was broken up in 1830. And now, as the Shaftsbury body had become narrowed down in its territory to Bennington county, or nearly so, this church sought a connection with it, and has been represented nearly every year since.

The subject of ministerial, and general education received the attention of the body; and resolutions were passed in favor of the "Vermont Literary and Scientific Institution" at Brandon; and "Union Academy" at Bennington, both designed to be under the patronage and control of the Baptist denomination; The *circular letter* by Elder J. HALL, was upon "the need of more ministers, and the means of their supply," and is an interesting document. It says:

"Of the 5,322 Baptist churches in the United States 2,426 are destitute of pastors. This deficiency is increasing every year. In the year 1832, about 400 Baptist churches were constituted, while the increase of ordained ministers, was only about 200." Again says this circular: "But we believe this deficiency is not to be attributed to any inattention on the part of God, to the wants of the church, or the world. We cannot suppose that God has purposely withheld a competent supply of ministers; or that he has not called to the work a sufficient number to supply the wants of his church. We believe that a sufficient number of men in our churches, whose qualifications of heart, and of mind, are such as to render them useful in the ministry, have been called of God to preach the Gospel. But while many have run, without being sent, we believe there are many who are

called of God to preach the Gospel, that neglect, for years, and perhaps, entirely, this important duty. To these diffident or disobedient sons of Zion, we fear the churches have not done their duty; but that we have brought upon ourselves, by our unfaithfulness, this destitution of ministerial labor, as well as that barrenness of soul, of which we complain at our present session."

The inquiry is then raised: "*What can the churches do toward supplying this deficiency of ministerial labor?* To this inquiry, we answer, that they can do, *what they ought to do*, and that they *ought to do what God requires them to do*. "1. They can pray for an increase of ministers." This is urged home with varied illustration and pathos.

"2. They can seek out and encourage the gifts with which God has blessed them."

"3. They can very much increase the amount of ministerial labor, by affording such support to those already in the field, that they can devote themselves wholly to the work of the ministry."

This is but the outline of this timely circular, for these days; but we forbear any further extracts for want of room. The following *Nota Bene*, is found on the last page of the minutes.

"*N. B.*—We would respectfully notice the death of our much esteemed and laborious fathers in the ministry, STEPHEN OLMSTEAD, and JUSTUS HULL, who have closed their earthly, and entered on their heavenly career."

These aged servants of God were for nearly forty years connected with this Association. Elder Hull was appointed preacher at Adams, or 1 Cheshire, in 1786, and his name is found almost every year since till 1832, or for 47 years, though not always able to be present in his later years. Elder Hull was the founder, and pastor of the Berlin church for over 40 years, although he seems to have labored in the evening of his days, with the first Nassau. A further notice of him may be seen in the Appendix.

Elder OLMSTEAD'S name occurs first in the minutes of 1793, and is continued in an almost uninterrupted succession as a member, of the body, and attended its anniversaries for about 40 years, or till 1831, when he was present for the last time with his brethren. He was an active pastor, if not a great preacher, and trained his church to sustain,

as they did usually from year to year, the cause of missions by their liberal benefactions. He did some missionary service for the Association, in western New-York, and in Canada; and was often a delegate to corresponding Associations, from the Shaftsbury body. He had ceased to be pastor of the Schodack church, over which he had presided from 1797 to 1831, or a period of 35 years; when he was gathered to his fathers, and his place on earth made vacant forever. A brief obituary of him, may be found in the Am. Baptist Magazine for Jan. 1833.

1834.

The Fifty-fourth Session was held at *Hoosick Corners*, with Elder Keach's church, on the 4th and 5th days of June, as usual. Elder M. FIELD of Manchester, preached the opening sermon from *Psalms* 118 : 25. Elder HUBBELL served as *Moderator* for the last time in this body; and Elder J. HALL was *Clerk*. But 13 churches now in the body, with 13 ordained ministers and 4 licentiates. The table of statistics, shows 4 restored, 88 baptised, 33 added by letter, 107 dismissed, 63 excluded and dropped, 27 died; and a total of 1,510 in all the churches. There had been some revivals in the following churches: Bennington, received 12 by baptism; Clifton Park 31; making them 371 strong; Pittstown, 10; and 1 Shaftsbury 22. These gatherings were the results of protracted meeting efforts mostly, in these several churches.

Another loss of churches was suffered this year, as the following vote testifies: "*Voted*, on request, that the churches of Clifton Park, Waterford, and Schodack, have liberty to withdraw from this, to join other Associations." Thus did the Clifton Park church with its Pastors, and large membership, take their leave, after a connection of about 40 years with this body, during which they never failed to be represented by pastors or brethren, save in the year 1800. And so the Schodack church had been for about 48 years in the body, and was generally represented by its venerable pastor Elder S. *Olmstead*, and some of his brethren, from the year 1793 when his name first appears in the minutes as a delegate. This church was called *New Bethlehem*, on the minutes, from 1786 till 1799, when, upon the formation of

the town of Schodack, it took the latter name. All three of these churches were so far located from the centre of the Association, and could be so much easier convened with other bodies, that it was reasonable to grant them a dismissal. They are now each associated in their own county; the first and last in the Saratoga body; and the Schodack with the Stephentown.

Various resolutions were passed this session in favor of the American Bible Society, in "giving the word of God to the whole reading population of the world in a given time," the cause of Sunday Schools; Tracts, Temperance, Ministerial Education, and Home and Foreign Missions; and also commendatory of the "monthly concert of prayer on the first Monday of every month." About \$72,11 were received during the session from some of the churches, and individuals; of which the Clifton Park church and society, sent up \$38,26. No doubt a much larger sum besides, had been contributed by the various churches, during the year, to benevolent objects. A closing sermon was preached this session by Elder H. F. BALDWIN, of the Washington Association, and a missionary collection taken of \$8,43. And on Wednesday, P. M., Elder B. M. HILL, of the Hudson River body preached to the Association.

The *circular letter* was written by Elder *E. D. Hubbell*, this year; and its theme was "REGENERATION; its *Author, Means, Subjects, and Effects.*" It is a worthy document, and from the latter branch of it we select the following extracts which will show its character:

"*Regeneration* not only implants new life, but places its possessor in a *new situation*. It gives him a name, and a place, in the Kingdom of God, and of Christ. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1, 13.) They are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." (Eph. 2: 6, 19.) *Regeneration confers a new character*. A regenerated man is a *holy* man, God has not called him unto uncleanness, but unto holiness. (1 Thes. 4: 7.) Paul styles them "holy Brethren, partakers of the heavenly calling." (Heb. 4: 1.) Regenerated men are styled saints, brethren of the Lord, and considered as chosen and faithful.

“It may be thought of little consequence, to have our minds well taught in this doctrine; but it cannot be thought of little moment, when we consider that *unless a man is regenerated*, he cannot see the Kingdom of God. It is important that we know in what it consists, and the effects which it produces. If any man be a lover of God, he is born of God; “for every one that *loveth*, is born of God, and knoweth God. (1 John, 4: 7.) “If a man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our abode with him.” (John, 14: 23.) If we then, as professors of the religion of Jesus, do not reverence his commandments, and make it our employment to obey them, we give lamentable proof that we are ignorant of regenerating grace. Whatever may have been our pretensions to piety, our exercises of sorrow or of joy, if there be not an abiding principle of *love*, producing good works, we may rest assured, we have no well grounded evidence of conversion to God.

“We deem it then, of great importance to every Christian, rightly to understand the nature of this change. If the change within us, be not a change wrought by the spirit of God, it is not such a one as the scriptures describe, and requires. Such is the deep-rooted depravity of the heart, none but an omnipotent power can remove it. “None can bring a clean thing out of an unclean.” No power of moral suasion can work reformation in such a mind. Nor should we rest satisfied with any such external reformation, as may be produced by any power, save that which brings to unfeigned repentance, and confession of sin. If our souls have been truly regenerated, God should have *all* the glory. And shall those who have been born from above, ever stop to assign to any instrument that praise which is due to the great First Cause? Let us remember, that herein is our heavenly Father glorified, that we bear much fruit. Regeneration in its effects on our hearts and lives, secures at once the glory of God, our happiness here, and our eternal glorification in a better world; while his holy name there receives all the praise. Let us with heartfelt gratitude sing with the Poet;

‘Oh to grace how great a debtor,
‘Daily I’m constrained to be;
‘Let thy goodness like a fetter,
‘Bind my wandering heart to thee.’”

1835.

The Fifty-fifth Session was held with the 3d *Shaftsbury* church, under the pastoral care of Elder Wareham Walker, for some years, after Elder Hodges removed in 1833. The opening sermon was preached by Elder *Thomas Marshall* of Arlington, from *Math.* 21, 28; "Son, go work to-day in my vineyard." Elder I. KEACH was chosen *Moderator*, and Elders SILAS KENNEY of Manchester, and W. WALKER, *Clerks*. There were only ten churches in the body now, with 7 ministers and 5 licentiates. 133 had been baptized in all the churches, 33 added by letter, 46 dismissed, 15 excluded, 19 died, and a total of 1,092 in fellowship. The Pownal church under the care of Elder ELIHU DUTCHER, had received the large number of 59 by baptism; 3d Shaftsbury 24; and Stamford 36, having two licentiates, Br. *Merritt House*, who was their Pastor, and *L. M. Powers*. These were refreshing showers upon those churches, and made the session one of interest to the brethren.

The usual routine of business was transacted, and a sermon by Elder E. SWEET of the Berkshire Association, was preached on Wednesday, P. M., from 1 *Pet.* 4 : 18, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" And on Thursday a sermon was preached at 11 o'clock, by Elder JOHN PECK, from *Acts* 14: 7, "And there they preached the Gospel;" when a collection of \$25,88 was taken up for the cause of Home or Domestic Missions. Others subscribed afterwards of enough to raise this sum to \$31,63. And a special effort was made at this session to raise \$100,00 for the Northern Baptist Education Society in the bounds of the Association; of which \$65,00 was pledged on the spot.

The *circular* letter was by Elder ISAREL KEACH, and was a very well-written epistle of fraternal advice upon the subject of "Church discipline." It was worthy of its author and the Association who printed it. But we cannot spare room for it, and to extract, would mar the beauty of the whole.

1836.

The session of this year, was held with the *Manchester* church, in the Baptist meeting house at Factory Point

being the first session of this body ever held there. As the appointed preacher, and his alternate, were absent, the Association, after organizing, by the appointment of ELDER SILAS KENNEY, for *Moderator*, and ELDER WALKER for *Clerk*, invited ELDER J. M. GRAVES of the *Woodstock* association to preach the opening sermon, who accordingly delivered a discourse from Isaiah, 60 ; 1 “*Arise, shine ; for thy Light is come, and the Glory of the Lord is risen upon thee.*”

Only 6 of the 9 churches left in the body, were represented, at this session ; having 5 ministers, 4 of them present, and no licentiates. The churches that gave their statistics reported in all, 10 added by Baptism, 19 by letter ; while 20 had been dismissed, 7 excluded, and 6 died ; with a total of 993 in the body. “The 1st church in Pittstown having dissolved its connection with the Association, and requested that its name be dropped from our minutes,” says the record of this year, page 5th : “It was voted that the request be complied with.

The following report of a committee on the subject, will show the feelings of this body in regard to the treatment Baptists received from the American Bible Society.

“Your committee, to whom was referred the consideration of the late proceedings of the American Bible Society, and the events growing out of those proceedings, in which, as Baptists, we have a special interest, respectfully report : That having examined the subject submitted to them, it appears, that a majority of that Societys, Board of Managers, on the 17th of February last, decided no longer to aid in the translation, printing or distributing of any versions of the Scriptures into foreign languages, except those which “*conform in the principle of their translation, to the common English version ;*” in other words, those in which the words *Baptizo, Baptizma*, and their cognates, are *transferred* instead of being *translated*. It appears further, that the Society, notwithstanding the sole design of its formation, as avowed by its founders was the ‘dissemination of the Scriptures in the *received verions* where they exist, and in the *most faithful*, where they may be required,’ confirmed at its late anniversary, the above decision of its Board ; and that, in consequence, a new organization was formed on the 13th of May

last, by a meeting of Baptist ministers and brethren from different sections of the United States, under the name of the American and Foreign Bible Society." The object of the Society thus organized, is to circulate the Word of God throughout the world, in the most faithful *translations* that can be obtained. In view of the above facts, we beg leave to submit the following resolution :

"1 *Resolved*, That we disapprove the decision of the American Bible Society's Board, above referred to; and that we regard it as an unwarrantable interference with the duty of those who are engaged in the translation of the Scriptures into other tongues.

"2 *Resolved*, That we highly approve of the formation of the American and Foreign Bible Society; and that we recommend to the churches composing this body, the speedy organization of auxiliaries to that Society, and a vigorous co-operation in carrying forward its designs.

"3 *Resolved*, That we will make an effort to raise within this association, during the present year, to aid the objects of the above named Society, the sum of two hundred dollars."

"The report was accepted, the resolutions were passed, and the corresponding Secretary was instructed to lay the subject before the churches composing the association."

Thus early did this Body enlist in the work of the Bible cause among their own Brethren, and they have never given back from their position. There was no *circular* printed in minutes, but Elder KENNEY reported one, which was accepted, and a vote of the body, requested its publication in the Vermont Telegraph, a Baptist paper, then printed at Brandon, Vt. A sermon was preached on Thursday, by ELDER MOSES FIELD, from the Hudson River Association, from Rom. 11: 20; "*Be not high minded, but fear*;" and a collection followed of \$7, 56 for foreign missions. This session was interesting and harmonious; and although there had been no revivals among the churches, they seem to have been growing in the spirit of Benevolent action, and remained steadfast in the doctrines and order of the gospel.

1837.

The anniversary for this year, was held with the *Pownal* Baptist Church, on Wednesday and Thursday, June

7th and 8th, according to appointment, the introductory sermon was delivered by Elder MATTISON, from Jer. 6: 16. "*Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein.*"

The body was organized by the choice of Elder KEACH, for *Moderator*, and Elder WALKER, *Clerk*. Only six churches were represented this year, those at Manchester, 2d Shaftsbury and Stamford, sending no information of their condition. There were six ministers in the body, who were all present; and two licentiates. But it had been a year of great dearth again, as to revivals, and only seven had been baptized, in all the churches; 23 added by letter; 31 had been dismissed by letter; 2 excluded and 9 had deceased; while 948 remained in fellowship, counting the absent churches, as at the last returns from them. A sermon was preached on Wednesday by Professor HASCALL, formerly of the Hamilton Institution, N. Y., who plead the cause of the American and Foreign Bible Society; as its agent. The text was in Rom. 1: 14, 15. "*I am a debtor, both to the Greeks and to the Barbarians, both to the wise, and to the unwise. So much as in me is, I am ready to preach the Gospel to you who are at Rome also.*" Whether the Association had redeemed their pledge of last year, does not appear in the minutes; but this discourse, was a close appeal to the heart and conscience to pay what was owing to the cause of God, and his perishing creatures, who had not the Bread of Life.

This Association took high ground on the subject of total abstinence from all intoxicating drinks; as it had years before against the use of *ardent spirits*; as the following words will testify.

"*Whereas*, The subject of Temperance has called forth the efforts of our citizens and church members for its promotion in years past, by which much good has been accomplished; yet a new impulse seems necessary to carry forward and perfect the reformation, therefore:

"*Resolved*, That this Association recommend this subject to the attention of the churches and individuals, to abstain from the use and traffic of all intoxicating liquors as a

drink, believing that it is the duty and privilege of all professing godliness to stand aloof from such drinks, except for sacramental and medicinal purposes." This was the year following the great National Temperance Convention, at Saratoga Springs, in the summer of 1836, when the friends of the cause so unanimously came up to the *new pledge*, requiring the *disuse of all intoxicating drinks* as a beverage; and the above resolution shows how promptly this Association sustained, as they have frequently done since, this *higher law* of the Temperance friends in our land.

And the subject of American Slavery has often received the disapproval of this body, as the resolutions passed at this session will show for a specimen. We quote two of them.

"1. *Resolved*, That in the deliberate judgment of this Association, to traffic in the bodies and souls of men; to buy or sell them, or to claim or hold them as property, under any pretence whatever, is sin; that it involves a flagrant violation of the rights of man, and a bold infringement of the laws of God; and that it is entirely inconsistent with the benevolent spirit, and holy precepts of the gospel of Christ.

"2. *Resolved*, That as the disciples of Him who was sent "to proclaim liberty to the captives, and the opening of the prison to them that are bound, we acknowledge ourselves to be under solemn obligation to remember and sympathize with such as are in bonds, especially our brethren in the Lord; faithfully to employ such moral means as may be within our reach, to effect the universal emancipation of the enslaved, to break every yoke, and let the oppressed go free."

In other resolutions, it is recommended that the Northern Baptist churches, address their Southern "brethren who may be implicated in this sin, in the language of kind, but firm and earnest remonstrance;" and that "the churches of this body, record their testimony against this sin most decidedly, and co-operate in sending letters of admonition to their Southern brethren;" as far as it may be practicable to combine the testimony and remonstrances of sister churches on this subject. No *circular* was printed this year; although one was approved.

1838.

The fifty-eighth session was held at *Bennington*, June 6th and 7th; and Elder HARMON ELLIS, preached the introductory sermon, from Math. 5: 16. Elder STEPHEN HUTCHINS, was elected *Moderator*, and Br. NORMAN N. WOOD, *Clerk*. There were 9 churches represented, one of which, the 2d Berlin, was admitted, at this session, with a membership of 42. It was a temporary organization that arose out of some difficulties in the old Berlin church, and was soon absorbed into the mother church, by a change of policy in regard to their pastor, and was never represented in the association again. There were 19 ministers in the body, as reported; and there had been 64 baptized; 23 added by letter; while 22 had been dismissed, 8 excluded; 20 dropped, all in one church; and 12 had deceased, leaving a total of 986 in all the churches. There had been some revival in Hoosick, where 25 had been baptised, and in Pownal, where 20 had been baptized by Elder T. S. ROGERS, who was ordained in Oct., 1837, and was for a year in charge of that church. A formidable array of *preambles* and *resolutions* on the various objects of benevolent regard patronized by the association, occupies 3 or 4 pages of the minutes of this year, but no chapter of *acts* in the shape of a table of contributions can be found. And yet it is presumed that the churches did not neglect, in some measure, to act out the good resolutions commended to them by the doings of the association. Sermons were preached, by Elder H. F. BALDWIN, of the Washington Union body; and by Elder M. M. EVARTS, of the Cortland Association, N. Y., during this session.

The *circular letter*, was again resumed in the minutes of this year, and was a plea for *Ministerial Education*, written by Elder S. Hutchins, of Bennington. It was a readable production, but we cannot insert it at all. The session was harmonious throughout, and interesting, says the record of its doings, "with the manifestation of a highly commendable degree of zeal and brotherly love."

1839.

The fifty-ninth session of this body, was held with the *first* Baptist church in *Shaftsbury*, as appointed, on the 5th

and 6th of June; and Elder S. HUTCHINS, delivered the opening sermon from 1 Thess. 5: 12, 13. "*And we beseech you brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love, for their works sake.*"

Elder KEACH was chosen *Moderator*; and Elder HARMON ELLIS, of 3d Shaftsbury was *Clerk* of this session. There were but 7 churches represented this year, with 10 ministers in them; more than for years. There had been large accessions to two or three of the churches the year past, and Zion was clad in the robes of salvation and praise. To the Manchester church 51 had been added by baptism; to 1 Shaftsbury 32; and to 3d Shaftsbury, 50, over which Elder JOSEPH W. SAWYER had been elected as the overseer; and where he presided for some five years. There had been 8 baptised by Elder HUTCHINS in the Bennington church. In all, 146 had been added by baptism; 20 by letter; 50 dismissed; 14 excluded; 46 dropped, (from the 1 Shaftsbury church); and 12 had deceased, while there was left a total of 1,028 in the ten churches of the body. A little money is reported, as having been paid for benevolent purposes; but the account of such monies, not passing through the hands of any treasurer in this body, the amount cannot be ascertained.

On Wednesday P. M., a deeply interesting discourse, was preached by Elder N. COLVER, from *Heb. 11: 24, 25*. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, &c." Elder C. was a delegate from the Washington Union Association, and pastor, at that time of the Bottskill church. A closing sermon was preached by Elder J. W. SAWYER, from *John 14: 17*. "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." Elder D. W. BURROUGHS, of Manchester, preached a sermon on Thursday morning from *Luke 10, 37*. "Go and do thou likewise."

The *circular letter* of this year was on PERSONAL PIETY, written by Elder H. ELLIS; and was a very good practical letter, adapted to the wants of the times, no doubt. The 1st Shaftsbury church request "that they may have the privilege of entering their protest against the leading sentiments of the circular letter of last year; (1838) which was grant-

ed." It was nevertheless a good season, the Divine Presence was there.

1840.

The Sixtieth Anniversary was held with the Baptist church in *Honsick*, N. Y., and the introductory sermon was preached by Elder J. W. SAWYER, from *Heb. 12 : 28, 29.* "Wherefore we receiving a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear : For our God is a consuming fire."

ELDER SAWYER was chosen *Moderator*, and Br. *Wm. G. Brown*, *Clerk*. Seven of the 9 churches were represented ; having only 4 ministers, and 3-licentiates. There had been 87 baptized, 27 added by letter, 29 dismissed, 4 excluded, 9 dropped, 15 deceased, having a to'al of 992, in all the churches. The only revival in the body was in the *Bennington* church, which had received by baptism, 80 converts, the largest accession it had ever welcomed in one year to its numbers, making them more than 200 strong.

Various items of business was transacted as usual, but nothing worthy of permanent record, unless it be the following, which is a new case of ecclesiastical jurisprudence, that may be of use to others in similar circumstances.

"The church in *Manchester*, having asked counsel of the Association, respecting difficulties with their late minister ; *Voted*, that the subject be referred to Br. *MATTISON*, *SAWYER*, *HUTCHINS*, *Whipple*, *Dyer* and *Bovee*." This committee after deliberation made the following report on Thursday, viz : "1. We are of opinion that is the indispensable duty of the church to pay Br. *Burroughs* according to contract for labors rendered in said church and society ; and 2. We are of opinion, that whether the church perform their duty or not, it will be advisable for Br. *Burroughs* to discontinue his labors with the church and society. Accepted the Report."

The circular for this year failed ; and a committee offered one from the minutes of the *Madison Association* in N. Y., "On the duty of promoting the peace of the church ;" which was printed. A sermon was preached on *Wednesday*

evening, by Eller Burroughs, from Gal. V. 16, "This I say then, walk in the spirit, and ye shall not fulfil the lust of the flesh." And "at the close of the session, Elder DANIEL TINKHAM, from the Washington Union Association preached a highly interesting discourse," says the clerk, "from Numbers, 32 : 6. "And Moses said unto the children of God, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?" "The session was harmonious and delightful, and our hearts rejoiced and *burned within us*," while listening to the spirit-stirring appeals from the Book of God, or mingling our prayers for the redemption of the world ; or hearing the records of visits of mercy, from Him whose love to man is flowing still, or while joining in the anthem :

"We'll praise him again, when we pass over Jordan."

So pleasantly did this session close ; and the brethren separated to their respective homes and churches, never all to meet again, on this side the Jordan of death.

N. B. It should have been stated, that the four churches of Bennington, Hoosick, 1st and 3d Shaftsbury, reported this year the sum of \$382,50, contributed for various Benevolent objects."

1841.

The Sixty-first session was held with the 3d Shaftsbury church, according to appointment, June 2d and 3d ; and Elder ARCHIBALD KENYON, of Hoosick, preached the introductory, from John 18 : 36, "*My Kingdom is not of this world.*" Elder SAWYER was chosen *Moderator*, and Elder KENYON, *clerk*. Only 6 churches represented themselves this year, having 4 ministers, and 2 licentiates for their supply. There had been no revival in the body, and but 7 baptised ; 5 of these in Hoosick ; 24 added by letter ; 34 dismissed ; 22 excluded ; 12 dropped from the Pownal church ; and 13 deceased ; leaving but 793 members in the body, or 6 churches whose numbers are given. A committee appointed the year before, reported ; "That so far as attention to covenant obligations, and the observance of external duties are concerned, there is no visible church in that place ;" where the 2d Shaftsbury Baptist church had held

its meetings, and hence their name is dropped from the minutes, and no more appears in them. This church never possessed a meeting house, and its membership has been absorbed mostly with the 3d or Central church, except a few names.

The following standing resolution was entered on the minutes ; "That any member of this Association, attending the meeting of any corresponding Association, shall, on presenting a copy of our minutes containing his name, be our delegate to such Association." This was designed to save the necessity of appointing messengers every year, by a distinct vote. A long catalogue of resolutions are recorded again this year, on the Bible cause, Foreign and Domestic Missions, American Baptist Publication and Sunday School Society, N. Baptist Education Society, Vermont State Convention, Temperance, Slavery, and in favor of the monthly concert on the first Sabbath evening of each month. The following shows the feeling of many others beside the members of this Association.

"Resolved, That we view the proceedings of the late Triennial Convention at Baltimore, (in May, 1841,) in ejecting ELON GALUSHA from the Board of Vice Presidents, as a base bowing down to the "dark spirit of slavery ;" against which we enter our solemn protest as Baptists, as Christians, and as human beings," [or as men.]

"Resolved, That we love union much, but we love truth and purity more."

The *circular* letter this year is a discussion of "the impropriety of reading sermons instead of preaching them ;" from the pen of the venerable Mattison, who after preaching some forty years at that time, had never read a sermon, if we rightly understand him. Its thoughts deserve attention, but it is too long to insert here. During this session Elder M. BRUCE, of the Woodstock Association preached from Mark 10 : 45 ; Elder JOHN ALDEN of North Adams. Berkshire Association preached from 1 Peter, 2 : 7, "*Unto you therefore who believe, he is precious.*" And Elder WM. ARTHUR, of Bottskill church, Washington Union Association, preached at the close, from Heb. 11 : 1, "*Now faith is the substance of things hoped for, the evidence of things not seen.*" And it is recorded of this session ; "Thus closed a harmonious

session of our Association, which was, by all its services and duties, calculated to make us feel that where we sat was 'none other than the house of God, and the gate of heaven.' To God be all the praise."

J. W. SAWYER, *Moderator.*"

"A. KENYON, *Clerk.*

The following is the table of statistics for this year, as printed in the minutes :

CHURCHES.	MINISTERS & MES'GRS	BAPT'D	ADDED BY LET.	DISM'D	EXCL'D	DIED	TOTAL	MONIES FOR BENEV. OB.
<i>Arlington.</i>	Not represented, (48 last year.)							
<i>Bennington,</i>	S. HUTCHINS, H. Fletcher, L. Berry, H. E. Clark.	1	6	11	5	5	92	
<i>Hoosick,</i>	A. KENYON, H. Bovee, H. Philips, R Ostrander.	5	7	7	6	1	132	\$20 10
<i>Manchester,</i>	--J. S. Pettibone.			8	4	1	95	
<i>Pownal,†</i>	--C. Bannister.	1		5	1	2	82	
<i>1st Shaftsbury</i>	I. MATTISON, J. Dyer, W. J. Watson, P. Dutcher, J. Slye, A. Loomis, W. E. Hawks.		9	1	5	2	147	
<i>3d Shaftsbury,</i>	J. W. SAWYER, E. Clark, O. Whipple, A. Huntington, G Huntington, A. Mattison, A. H. Whipple, N. H. Botton, H. Huntington.		2	2	1	2	155	104 00
<i>Stamford,</i>	Not represented.							
<i>8 Churches.</i>	4 Pastors—2 Licen's.	7	24	34	22	13	793	\$124 10

With such a remnant only, of the fine sisterhood of churches, that once gathered around the hearthstone of this old mother, did the Shaftsbury Association come to the 60th year of her existence, and run onward in her race. But God who is the stay and comfort of the aged, had a care of her still, and we trust will make all grace abound according to every day of her need.

† This church reported 12 dropped from their record.

CHAPTER VII.

*Annals of the body from 1842 to 1852, or the seventh decade of years
A period of great weakness.*

We have now come to the latest period of the history of this venerable body, whose progress we have endeavored to trace for three score years. Much of its transactions have consisted in a repetition of the same, or *similar* doings from year to year; now and then interspersed with a new incident or event to give variety to the meetings of the body. Hence, we shall find but little to interest the reader, during this recent period of ten years just now past; but will briefly group what of fact or incident may be worth preservation; now give a *pithy* resolution, now a *circular* letter, or an *extract* from one—and where they occur, record the revivals of religion, with which a number of the churches have been recently favored. The territory of the association was narrowed down to Bennington county a few years, by the departure of the Hoosick church; and even less, for the church in Stamford went off to the Berkshire body; and the Rupert church in the northwest corner of the county never united with this Association till 1848, and then staid only *two* or *three* years, and returned to the Washington Union; to which it is most conveniently situated, on the west side of the Taghkanic range of mountains adjacent to New-York State.

1842.

The sixty-second anniversary was held at *Manchester*, June 1st and 2d; Elder J. W. SAWYER, preaching the introductory sermon from James 2: 8. "If ye fulfil the royal law, according to the Scripture, thou shalt love thy neighbor as thyself; ye do well." Elder SAWYER was chosen *Moderator*, and Elder H. I. PARKER, of Manchester, *clerk*. Six churches were represented; with 5 ministers and 2 licentiates, all of whom were present. There had

been no revival, and only 4 had been baptised, 21 added by letter, while 22 had been dismissed ; 6 excluded ; 9 died, leaving a total of 783.

The following query from the 1st Shaftsbury church, Elder I. MATTISON'S, after discussion, was answered *affirmatively*, by a majority of two, viz : " It is just and right in a church, to require of all its members, a pledge of entire abstinence from all drinks that can intoxicate, as a condition of membership and good standing therein ? "

A suggestion, also, from the 3d church in Shaftsbury, regarding the propriety of dissolving the Association, was debated somewhat and postponed to the next session. The Hoosick church was dismissed to unite with the Hudson River Association, by its own request, but finally, in 1843, went to the Stephentown body, in its own vicinity, which was more appropriate, but in 1851, returned to the old mother. The *circu- lar* letter was dispensed with, and little business is recorded of this session. A large committee on resolutions was appointed, but finally discharged ; probably because with Mr. Orson S. Murray on it, with his radicalism, they could not agree upon any thing worthy to report. And from a note of the clerk, at the close of the minutes, it is presumed he had begun then, as he afterwards proved himself to be a *troubler in Israel*. He had been for years the editor and proprietor of the Baptist paper in the State, the Vermont Telegraph, printed at Brandon ; and he soon after this ran it out, and *himself* into a rabid Infidel Reformer ; and has lately issued, from one of the Western States, a flying sheet, called the Regenerator, as nearly an Athiestical print, as the country affords.

On Thursday, Elder WHITNEY, preached from Rom. 2 : 16. " In the day when God shall judge the secrets of men by my Gospel." It was " voted to publish the proceedings of this session in the Vermont Telegraph ; " but in the next year's minutes they are printed as one pamphlet, by a special vote of the Association.

1843.

The sixty-third session was held at *Pownal*, according to appointment, and Elder MATTISON, who was the alternate of Elder H. I. PARKER, preached the opening sermon,

from Heb. 3: 14. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Elder SAWYER was chosen *Moderator*, as usual; and Br. HORACE FLETCHER, the Preceptor of Union Academy, in Bennington, was *clerk*.

But 5 churches sent up their letters and delegates; and six ministers and 2 licentiates were reported, in the body. Several churches had been favored with revivals of religion, and large additions had cheered the brethren in their labors. Bennington church had received 67 by baptism, making them 257 strong, under the pastoral care of Elder Wm. W. Moore. Manchester had received 32 by baptism, and 8 by letter, making them 136 in fellowship. Elder Mattison's church had been favored once more with an accession of 17 by baptism, making them 158. And 3d Shaftsbury, under Elder Sawyer, had buried in baptism 71, and added 24 by letter, making their total number 242. In some of these revivals, the second Advent doctrine, as held and preached by *Wm. Miller*, had mingled, creating an unwholesome excitement, that caused a relapse into the world, with some, when the coming of Christ failed them in 1843. But this was a year of increase and blessing to these churches. In all of them, 187 had been baptised; 47 added by letter; while 21 had been dismissed; 5 excluded; 4 deceased; and a total was found, of 871 members in the body.

A committee appointed at a previous session to inquire into the condition of the Arlington church, made the following report, viz: "That they have attended to the business of their appointment, and are now prepared to state as far as visibility is concerned, there is no visible church in that place; and we have since been advised that a sufficient number of members have been together, voted each other letters, and have dissolved."

The subject of a dissolution of the body came up again as postponed from the last session, and "after a free discussion, it was decided not to dissolve." Sermons were preached during this session, by Elder E. B. CRANDALL, of the Stephentown Association, from 1 Cor. 15: 58, on Wednesday; and by Elder O. SPERRY, of the Woodstock, Vt., from Acts 26: 28, on Thursday. After various business had been accomplished the session closed; and the records say:

“The association being small, and the business thus restricted, much time was allowed for devotional exercises. The preaching was truly spiritual, and impressive. The communications from the churches were of a most cheering character, especially those from Bennington, Manchester and 3d Shaftsbury. These churches have enjoyed very extensive revivals, and received 170 by baptism.”

The circular letter by *Br. H. Fletcher*, was on “Holy Living, or Christian Fidelity;” and we give the following extract as worthy of consideration.

“The importance of a holy life, to the success of the Gospel, may be inferred from the known and acknowledged influence of *example*, over every other influence. In the case of religion, moreover, verbal or oral recommendations and descriptions, fail, to a great extent, of producing effect, because not fully understood. An irreligious or impenitent person has never *experienced* in himself what the language of religion describes; he cannot, of course, be expected fully to comprehend and appreciate these descriptions. These descriptions may, perhaps, be regarded as unintelligible to him, as would be a discourse on colors to a blind man. But he can understand the *living epistle*, when he sees the divine lineaments of religion drawn out, and exhibited in a holy and godly life, the influence is irresistible. Then the *beauty of holiness* is written, not upon tables of stone, but upon the fleshy tables of the heart, not only to be *seen*, but to be *felt*. How often have we witnessed the most eloquent appeals from the pulpit, to prove powerless and inefficient. But the *eloquence* of a holy life is never wasted or lost, it invariably arrests the attention, and carries to the heart *resistless conviction*; of the reality and value of religion.”

1844.

The 64th Session was held with the *Bennington* church, June 5th and 6th, when the introductory sermon was preached by Elder H. I. PARKER, from 1 Cor. 1: 21. Elder SAWYER was chosen *Moderator*, and Elder C. W. HODGES, *clerk*. No powerful revivals had been enjoyed; but the Pownal church, under the care of Elder M. BATCHELOR, had baptised 5; and a few had been added to every church. But 5 churches were represented, having 6 ordained ministers in them, and 1 licentiate. There was a full attendance of delegates from the churches, some 35 in all; beside a

number from corresponding bodies. There had been 14 baptised; 22 added by letter; 37 dismissed; 11 excluded; 8 deceased; and 52 dropped from fellowship, 51 of them from the Bennington church; which left but 780 in all the churches.

The subject of the dissolution of the Association coming up again, "after spirited remarks by various brethren, it was on motion of Brother George Huntington, *indefinitely postponed*, by an unanimous vote."

The committee on resolutions reported the following series, which were adopted after a somewhat protracted discussion.

"*Resolved*, That *American Slavery* is a great sin in the sight of God, being a direct violation of his holy law, and contrary to the genius of the Gospel of Jesus Christ, which requires us to love our neighbor as ourselves.

"2. That we cannot, therefore, admit to our pulpits, or our communion tables, those who are guilty of it, or advocate it, as an institution sanctioned by the word of God.

"3. That while we are the friends and lovers of *union*, we regard purity, justice, equity, holiness, righteousness, truth, and the favor of God more; and we cannot enjoy it at the expense of these, *or any one* of these principles."

"*Whereas*, the peace and harmony of the churches seems again to be endangered by the existence and revival of *secret associations*, very much to be dreaded, and which may be prudently avoided, therefore, *Resolved*, That the institutions of *Free Masonry*, *Odd Fellowship*, and all secret combinations, are alike entitled to our unqualified disesteem; and that we recommend to the churches composing this Association, to take immediate measures expressive of their utter disapproval of the same.*"

"*Resolved*, That we *renew* the opinion expressed at the last two sessions of this body: "That every church should require of its members, a pledge of total abstinence from all

*The following testimony of the late Dr. Arnold of England, in reference to *Free-Masonry* and *Odd-Fellowship*, may deserve an insertion here, as a corroboration of the views of this Association in regard to these, so called, *moral societies*.

"These half-heathen clubs; including above all, *Free-Masonry*, are. I think utterly unlawful for a Christian man: they are close brotherhoods, formed with those who are not, in a close sense, our brethren. Their *very names*, are unseemly. A club of *Odd-Fellows*, is a good joke, but hardly a decent piece of *earnest*." [Dr. Arnold's *Life and Correspondence*, Page 409.]

intoxicating drinks,' as a condition of membership in good standing therein." All these resolutions were passed, but not unanimously it would seem by a note of the clerk at the close of the minutes. He says, "Respecting the evils, the fearful wrongs of slavery, considered as a whole, there appeared to be no diversity of opinion in the Association. Respecting the measures to be pursued, there were some points of difference. All however, parted with feelings of kindness and brotherly affection."

Elder ELON GALUSHA, preached on Wednesday, P. M., from Rom. 11 : 26, "*And so all Israel shall be saved, &c.*" Elder M. D. MILLER of the Windham Association preached in the evening; and on Thursday, Elder J. GOADBY, of the Saratoga body preached from Math. 13 : 33; an interesting sermon, when a collection of \$10,50 was taken up for Foreign Missions.

The *circular letter* for this year was a selection from the New-York Observer, somewhat modified, "*On Moral honesty, in the faithful liquidation of debts.*" It is a rather caustic application of homespun truths to the conscience of the members of churches, on this much neglected subject. And it is to be regretted that there is so much occasion for the admonition suggested by this circular, in the conduct of either churches, in their deal with ministers, or of individual members in the intercourse of life.

1845.

The 65th Anniversary was held at the Old Meeting House of the 1st Shaftsbury church, as appointed; and Elder HODGES preached the introductory discourse from Jeremiah 14 : 8. "O the hope of Israel, the Savior thereof in time of trouble, &c." Elder ISRAEL KEACH, of the Shaftsbury centre church, was chosen *Moderator*, and Br. Nathan H. Bottom of the same church, *Clerk*. Only *five* churches, with five ordained ministers, were reported as in the body. The 1st Shaftsbury, during the year previous had been dissolved, and a new interest composed partly of members of that church, with a few others, had arisen in the flourishing village of North Bennington, but 3-4ths of a mile from the old meeting house; which, having been recognized in October

1844, was received into the Association, at this session, with a membership of 38. Only 19 had been baptised in all the churches, 18 had been received by letter, 26 had been dismissed, 5 excluded, 10 died, and a total of 662 still remained in the body. The church in Pownal had enjoyed a little refreshing from the presence of the Lord, and 15 had been baptised into their fellowship. A sermon was preached by Elder M. MERRIAM of the Woodstock Association, and a missionary collection followed, of \$4,54. No circular was prepared this year. At the close of the session, *Br. Justin A. Smith*, was ordained, as pastor of the New, or 2d Bennington Baptist church, agreeably to the request of that church.

The session was interesting and harmonious, and from it the brethren went back to their field of toil, strengthened to the good work of the Lord.

1846.

The 66th Session was held in the new meeting house at *North Bennington*, June 3d and 4th, when the opening sermon was preached by Elder M. BATCHELOR, of Pownal, from Rom. 8: 18. Elder KEACH was chosen again to preside, and Elder J. A. SMITH, was elected *Clerk*. Only 4 Pastors in the 5 churches of the body, this year. But 6 had been added by baptism, 30 by letter, 18 by experience, while 32 had been dismissed, 5 excluded, 11 deceased, leaving a total of 665. Sermons were preached during the session by Elder T. BRANDT, of the Essex and Champlain Association, from 2 Cor. 3: 17, and by Elder HODGES, at the close, from 1 Thess. 1: 8; when a missionary collection was taken up of \$14,50, for the support of *Br. HASWELL* of *Burmah*, who was a native of Bennington. A collection, and a life membership of \$20,00 for the Am. Bap. Free Mission Society was then taken, making \$24,79; in all \$39,29 at this time. The session was harmonious, and "a strong desire was expressed for more prosperous days."

The *circular* was on "*Family Prayer*," written by Elder ISRAEL KEACH, and we propose to give the body of it, that its usefulness may be perpetuated.

" *The Members of the SHAFTSBURY ASSOCIATION to the Churches they represent, send greeting :*

" BELOVED BRETHREN,

" Impressed with the importance of stirring up your minds by way of remembrance, and anxious to encourage you in every good work, we solicit your serious and caudid attention to the duty of *Family Prayer*.

" A most important and solemn duty rests upon every father, to present himself, with his family, daily, at the throne of grace. God commands it, duty requires it, gratitude, for dally mercies, enforces it. This duty cannot be habitually neglected without incurring the Divine displeasure. We have the most fearful apprehension of the judgments of the Most High upon those families where the Bible is scarcely ever read, and where prayer is never offered. " Pour out thy fury on the heathen that know thee not, and upon the FAMILIES that call not on thy name ;" is the affecting language of Jeremiah, (10 : 25,) and may help to explain the cause of the waywardness and ruin of many a promising youth.

" What object, on earth, more interesting than a circle of humble and pious worshippers around the family altar ! See the father, at the appointed hour, like the high priest of his household, conducting those under his roof to the throne of grace, commending them to the care of that watchful Providence, which supplies all our wants, and seeking protection by humble supplication, amid the dangers that stand thick around. It secures a daily and increasing confidence, in the superintending care of that great and good being, whose protection we should daily seek.

" The *duty* of family prayer, is enforced by every consideration of temporal and eternal good. Family prayer should be regarded by Christians, a *privilege*, as well as a duty, which they are permitted to enjoy. The merciful Redeemer has given to all his people, the privilege of coming to Him, at all times, with their cares and hopes and interests ; and promises to grant them a gracious answer to their petitions. He has placed under the care of a christian parent, a family, and connected with this family, are almost all his wordly enjoyments and earthly hopes. His children must be protected amid the temptations and dangers which surround them, or they, by their sinful courses, must make his declining years a burden *too grievous* to be borne, and bring down his gray hairs, with sorrow, to the

grave. But now he is permitted to approach, with his family, before the throne of grace, and in humble confidence on the divine promises, commit them to the care of Sovereign Mercy, to keep them from the numerous ills to which they are exposed, and invoke the blessings of the subduing influence of the Holy Spirit on all their hearts. If he be a Christian, if he really love God in sincerity, will he not esteem it a privilege? Will he need to be driven reluctantly to the family altar? Will he not rather cling to it, as one of his most choice privileges?

“Family devotion should be *regular*. There should be a regular set time, at which the whole family may, under ordinary circumstances, be together, and at a time when every member of the family may know that they are expected and required to be in their accustomed places, to attend to the solemn and delightful duty of worship. Unless there be *regularity* at the time, in family devotion, it will be difficult, if not impossible, to maintain the duty, for any considerable length of time. And where it is attempted now and then, so to speak, without any regularity as to time, it is attended with the greatest inconvenience, and it will be found on a close observation, it is believed, that such irregularity in a little time degenerates into a total neglect of the duty. Do any, in reply to this, say, ‘our family is so large and heterogeneous, our avocations so numerous, that we cannot maintain daily devotions, in our family at regular times?’ To such we would say, it is in precisely such a family that order and method are most indispensable. What, (in our sense) are the one hundred persons employed in a cotton factory, but one family? and they are as regular as the clock that tells them when to go to their meals, and when to return to their labor. If there be a want of regularity, it is not because the family is large, but because those regulations have not been adopted and carried out, which are necessary to secure the object contemplated.

“The Bible should be read, and frequently explained, in connection with family devotion. We are seldom aware how ignorant our children, and the various members of our families are, of the truths and duties of religion, and even of the narratives and histories of the Bible. These, to some extent, every parent should be able to explain. These explanations, should be adapted to the capacity of the youngest in the family, capable of understanding the most simple terms, by which the mind of the holy spirit can be communicated. By this means, the parent will increase his own knowledge of the

Bible, and awaken and concentrate the attention and interest of the family. It is moreover, confidently believed that the furnishing of every member of the family, capable of reading intelligibly with a Bible, and reading around, by course, as in a class, has a beneficial tendency, inasmuch as such a habit inspires the love of reading, and helps materially, to hold the attention of all to that which is read.

Family prayer should be *short*, simple, varied, and appropriate. It is often the case, that a portion of the members of the family and domestics, are persons of uncultivated minds, unaccustomed to long mental efforts, and others are very young. It is more desirable to secure good attention, for a short time, than restlessness, by protracted exercises. But let us bear in mind, that, to offer acceptable prayer to God, whether in the family, in the closet, or in the public sanctuary, it must be what it purports to be. It must be honest, heartfelt, humble supplication for the blessings which the soul needs and desires, or it is no prayer; we mean, such as God will hear, and approve:

“Prayer is the soul’s sincere desire.” The heart, therefore, must be on God, and the desires of the soul directed to him, as the only Giver of every good and perfect gift, in order to pray acceptably.

“The duty of family prayer, thus performed, we doubt not, will be productive of good to the entire household. It will have a tendency to soften and allay all the irritating passions with which the domestic circle is liable to be disturbed. If the father call his children and domestics together, and with them bow before the throne of mercy, in heart-felt supplication, it must produce a happy influence upon all, through the day. The parent will be more considerate and watchful, and the children will thereby be reminded of their dependence on the ever watchful care of Providence, of their amenability to the awful tribunal, and of their need of an interest in the merit of a Savior’s grace. Add to this, the promise of good, is expressly to those who call on the name of the Lord, out of a pure heart fervently. ‘*In all thy ways*’ is the divine counsel, ‘*acknowledge him, and he shall direct thy paths.*’ If we habitually and heartily acknowledge God in our households, he will direct us in training them up for him. He will guide us in our arrangements for their interest, and in a wise Providence, order events for their best good. This sentiment is confirmed by the long experience of a man of God of old. Said he. “*I have been young, but now am old; Yet have I not seen the righteous forsaken nor his seed begging bread.*”

"A man, who brings up his children without the fear of God, can not reasonably hope to have them *prosper in the world*. It is a lamentable truth, that very many, and even some who profess to be the disciples of the Holy Savior, live in the *entire neglect* of family worship, in order to devote their time to the accumulation of property. But what comfort will such derive from their professions in the reflection, that the moral habits of their children have been neglected, and that they have gone out from the parental roof, totally destitute of all religious principle, at least, so far as their influence is concerned! Without a religious principle, men are incapable of enjoying the blessings of Providence, as those who fear God, and have respect to his commandments, enjoy them. Ah! there is no gain in the end, in attempting to live without God.

"*Finally*, let it be considered that family worship is among the most efficient means of bringing children to the saving knowledge of the truth. This service, if the parent be honest and sincere in it, has a steady and constant influence in keeping religious obligation before the minds of children, and in preparing their hearts to be affected by other means.

"In conclusion, Dear Brethren, permit us to urge the importance of daily and personal religion, in all our various associations. "*Whatever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if their be any virtue; if there be any praise, THINK ON THESE THINGS.*"

1847.

The Sixty-seventh Anniversary was held in the NEW meeting house of the Baptist church in *Shaftsbury Centre*, June 2d and 3d, according to appointment, and the introductory discourse was preached by Elder J. A. SMITH, from 1 Cor. 3: 23, "And ye are Christ's, and Christ is God's." Elder C. W. HODGES was chosen *Moderator*, and Elder ELIHU DUTCHER, *clerk*. The 5 churches were all represented, and *each* had pastors at this time. But Zion was low, and no revival spirit seemed to be present within the bounds of the Association. Only 5 were reported to have been baptised in all the churches; 10 added by letter; 12 dismissed; 8 excluded; 7 died; and a total of 653 in fellowship. The Shaftsbury centre church had rebuilt their

house of worship during the year, and baptised 3 converts. This church had now become the only visible one of any order in the town, and is known since as the *Shaftsbury Baptist church*. The 1 Bennington church also had built a new house, and dedicated it to the worship of God during the year, having lost their former beautiful one by fire in the fall of 1845. The 2d Bennington church reported \$72,20 contributed for benevolent purposes; and the Shaftsbury \$100,00. The *circular* letter was written by Elder J. A. SMITH, "On the relation which, as Christians, we sustain to the great Moral and Religious movements of the day."

This circular was a stirring appeal to the churches to be active in promoting the moral and religious enterprises of the day, for the good of man, and the Glory of God.

1848.

The Sixty-eighth anniversary was held with the Manchester church, June 7th and 8th as appointed, and the opening discourse was delivered by Elder JOSIAH CANNON, of the Vermont Association, from 1 Peter 2. 17, "*Honor all men.*" This service was performed by a *visiting* minister, because the appointed preacher, Elder KEACH, was not present, and his substitute was too ill to preach. Elder C. W. HODGES was re-elected *Moderator* and Elder SMITH, *clerk*. But 4 churches were represented, although intelligence was received from the other by letter, the Pownal; and the Rupert Baptist church united with the Association, this year, increasing the membership somewhat in the body. And yet there was but 4 pastors to 6 churches. To these 33 had been added by baptism; 16 by letter; and 12 by experience; while 22 had been dismissed; 4 excluded; 8 died; and there was found to be a total of 728. A little shower had been enjoyed at Pownal and 13 baptised, while 8 had been baptised in 1 Bennington, 7 at 2 Bennington, and 5 at Shaftsbury. These mercy drops were refreshing upon a dry and thirsty land, after a drought of years. At this meeting the subject came up in regard to the *history* of the Association, as the following recorded action will show. "*Voted*, That a committee be chosen to prepare materials for the history of this Association, and present their report to the Vermont Baptist Convention, at its next session. I.

Mattison, N. H. Bottom, J. A. Smith, John S. Pettibone, C. W. Hodges, and M. Batchelor were placed on this committee." At this time it was understood that the State convention were designing to gather materials from the *whole state*, for a history of Vermont Baptists. But this effort of the convention failing, after years of trial, this body went forward with the design of securing the publication of its own history, independent of other bodies.

This body, by a resolution passed at this session, requested the American Baptist Missionary Union, "to so alter the third article in their constitution, at their next annual meeting, as to admit annual members by the payment of fifty dollars;" which recommendation was adopted unanimously. Mrs. BROWN, the wife of our esteemed Missionary in Assam, Rev. NATHAN BROWN, was present at this session, and by her statements in regard to the wants of that mission, elicited an unusual interest in behalf of the Foreign Mission work. The Association raised a committee to devise a plan upon which they would raise annually, the support of an assistant for Br. Brown, in his crushing labors among the Assamese people. But nothing *definite* was matured, towards accomplishing the work, as we can learn. The appeals of sister Brown, however, having been formerly a resident in this association, moved the *sisters* of the several churches to greater activity in the good work, and it is hoped that the missionary spirit glows more intensely in their hearts. for the visit of this laborer from the domains of heathenism, who testified to what she had seen and heard.

The *circular* letter was written by Elder HODGES, and is a plea for more favor from the brethren in the churches towards the social meetings of the church. It is kind and earnest, and could we find room, it would enrich two or three pages of this work, and profit all who might prayerfully read it. A sermon on this same subject of similar worth may be found in his volume of printed sermons.

1849.

The sixty-ninth anniversary was held with the Rupert Baptist church, the 6th and 7th days of June, according to appointment, when Elder I. MATTISON, preached the introductory sermon from Micah. 6: 6, 8 verses. Elder MAT

TISON served as *moderator*, and Elder J. A. SMITH, *clerk*. The attendance was small, on account of the distance of the place of meeting from the body of the churches. All the churches were represented, however, by one or more delegates, and four pastors were present, beside Elder Mattison, and a number of visiting brethren from other bodies. Little business was done, worthy of repetition here. There had been 33 baptised during the year in all the churches, 9 of them in 1st Bennington, 11 in Pownal, and 9 in Rupert; 6 had united by letter, 9 by experience; while 20 had been dismissed; 3 excluded; 17 deceased, and 738 were found in all the churches. Sermons were preached during the session by Elder J. O. MASON, from Rev. 17: 14; and A. R. WELLS, both of the Washington Union Association; and by Br. H. B. Knight, from Math. 7: 21. Resolutions were passed this year again, as well as the year before, "recommending the churches of the Association to abstain from all connection with secret societies." The *circular* letter printed this year, was written by Elder LANSING BAILEY, of Shaftsbury, "On the success of the Gospel, proportioned to the faith we exercise in its promotion."

Elder Mattison introduced his discourse at the opening of this session, by stating: "That this was the fiftieth anniversary that had occurred, since he first began to attend the meetings of the Shaftsbury Association. It is 45 years since he became connected with it, as one of its ministers. At that time, he was the youngest of 20, then composing the ministerial corps. Of that 20, he is the only survivor." All felt, unquestionably, a peculiar pleasure in seeing this venerable brother in the chair, a *connecting link* between the past and the present.

1850.

The Seventieth Session of the Association was held with the 1 *Bennington* church, on the 5th and 6th days of June; when Elder L. BAILEY, of Shaftsbury, preached the annual opening sermon from 1 Cor. 12: 27. Elder I. MATTISON was elected *Moderator*, and Br. Wm. E. Hawkes, *Clerk*, and Br. Zadoc L. Taft, *Assistant*. Six churches were represented, and they had five ministers. There had been 42 added by baptism, 36 by letter, 24 dismissed, 4 excluded, 12 deceased;

and a total was found of 775 in all the churches. Revival mercies had been enjoyed in two or three churches. To the 1 Bennington 9 had been added by baptism, to 2d Bennington 8, and 23 to the Shaftsbury, as the result of a meeting of days held the fall previous. About \$296.59 was reported by the churches, as having been contributed for the various objects of benevolence, during the year. Two or three discourses were preached during the session, by the visiting ministers or agents of Benevolent societies. The following resolution on the Bible cause may be worthy of record, as the sentiment of most of this body, respecting the New version project, so much mooted at that time :

“*Resolved*, That although we believe the commonly received version of the English scriptures, susceptible of emendation, and an amended version desirable, provided it should come from a source securing for it general confidence; yet believing also that it is not the province or duty of the American and Foreign Bible Society, to attempt such a work, we heartily approve the action of that body, at its late anniversary, whereby it is restricted, in its English issues and circulation, to the *common* version.”

The *circular* letter having failed by the removal of its appointed writer, a committee presented one from the minutes of the Dutch Association in N. Y., which was adopted, “*On the importance of punctuality*,” in the various relations of life.

This session was harmonious, though not very fully attended, some thirty or more delegates being present, and a few visiting brethren from abroad.

1851.

The 71st Anniversary of this body was held with the 2d *Bennington* church, and Elder EDWARD CONOVER, of 1 Bennington, delivered the introductory sermon from Heb. 12 : 2, “*Who for the joy set before him, endured the cross.*” Elder J. D. E. JONES of the 2d Bennington church, was elected *Moderator*, and Br. J. Rockwood, *Clerk*. A goodly number of visiting brethren and ministers were in attendance, who aided much in promoting the interest of the occasion. The church in *Hoosick*, returned again to this body, and was welcomed by the brethren, with its pastor, Elder

WM. ARTHUR, to its former place in their hearts. There had been no revivals in the body, and Zion was low and covered with mourning and desolation that the Lord had withdrawn his converting power from among his churches. Various items of business were done, and the following table will show the state of the churches with their Pastors, and the names of delegates in attendance this year.

CHURCHES AND CLERKS.	PASTORS AND DELEGATES NAMES.	BAPT'D	BY LET	EXPO'D	DISM'D	DEPR'D	EXCL'D	DIED	TOTAL	MONIES FOR BENEV'G.
1st BENNINGTON, <i>A. B. Valentine.</i>	E. CONOVER, E. Winslow, L. Downs, A. J. Haswell, Z. L. Taft, J. Rockwood, A. B. Valentine.	2	7	2	5			3	169	\$79 04
2d BENNINGTON, <i>Wm. E. Hawks.</i>	J. D. E. JONES, W. J. Watson, I. Gale J. Draper, Jr., S. C. Loomis, A. Rosher, C. Dyer, P. E. Ball, E. Dutcher, O. Whipple.	1	5		3				103	141 38
MANCHESTER, <i>John W. Harris.</i>	S. WRIGHT, J. S. Pettibone, M. Slocum, G. Brownson. A. Lawrence.	2	2	1		6	2		95	67 73
POWNAL, <i>J. Myers.</i>	M. BATCHELOR, O. Bates, A. G. Parker, A. Lincoln, D. Wilson. E. W. Solomons, J. Myers.	2			6		1		113	
SHAFTSBURY, <i>N. H. Bottom.</i>	—, ARTHUR DAY,* E. Clark, S. Cranston, S. Bates, S. Whipple, G. Huntington, N. H. Bottom.		2		8			3	206 78	175 00
RUPERT, HOOSICK, <i>A. Hoag.</i>	No report this year. WM. ARTHUR, H. Bovee, R Ostrander, P. M. Armstrong, H Hawks, J. Agan, A. Hoag.		1		2		3		99	70 41
		7	17	3	24	6	6	6	893	\$538 51

Thus it will be seen that for the last few years, there has been some gain of members in the whole Association, although no general revival has been experienced among the churches since 1843. The least number reported was 653, in 1847, from 5 churches; and in 1851, there was reported 863. A *circular*, prepared by a brother appointed for the purpose at the last session, was read, but not answering the minds of the Association, they adopted one from the minutes of the Wayne Association, New York, "On the Immortality of the soul, or its separate existence from the body, after death." This was a *timely production* for some churches in the body.

The committee charged the year before with the duty of "preparing a history of the Association, as far as possible, to present at our next annual session," reported through Elder STEPHEN WRIGHT, a general sketch of the rise and progress of the body, with notices of some revivals among the churches, in a document, that might fill 6 or 8 pages of the minutes; as it was expected by the committee that their work would thus be presented, if at all, before the public. But instead of this, the Association expressed their thanks for what had been done, and requested the committee to continue their work, and cause to be published in a book form, 1000 or more copies for circulation; with an assurance of indemnification against loss, if any might accrue by its publication. Other names were added to the committee, as advisory help, and with such auspices the junior member, has prosecuted the work amidst the labors of a pastorate towards completion. And here it may be said, that it so grew in his hands, that it remained incomplete till after the session of 1852, and hence the doings of that session are noticed below.

1852.

The Seventy-second session was held with the 1st Baptist church in Hoosick, at their meeting-house at the Four Corners, June 4th and 5th, when Elder J. D. E. JONES preached the opening sermon from Nehemiah, 5: 9. Elder WM. ARTHUR, was chosen *Moderator*, and Brother A. B. Valentine, *clerk*. Six churches were represented, all but

1 Bennington having pastors. Only 4 had been added by baptism in all the churches; 4 by letter; while 17 had been dismissed; 10 dropped from the Shaftsbury church; 4 excluded, and 16 had died, leaving a total of 753 in the body. The Rupert church did not represent itself this year, and having returned into the *Washington Union Association*, ceased thereby its connexion with this body. The contributions for Benevolent purposes this year, amounted to about \$376,65, including \$32,00 from the Manchester church not reported to the Association, on account of a change of pastors. It is thought, that were all the churches to contribute their full quota to the cause of benevolence in this body, their annual monies would not fall short of six or eight hundred dollars, beside the support, as each is able, of their own pastors. *These* receive from \$300.00 per annum, to \$500,00, with some perquisites beside. Not less than three sermons were preached during the session beside the introductory; and short addresses were made by several agents present, in behalf of their respective objects. The *circular* by *Brother J. Rockwood*, of 1 Bennington church, was on "Christian Enterprise and Benevolence," and is a well written and appropriate one for the times.

On the whole, this last was an interesting and profitable session, and may it not be hoped that this VENERABLE BODY will yet enjoy *many such* ere its usefulness shall cease, or its organization be broken up? During the period embraced in this chapter, there has been a number of precious and powerful revivals of religion, mostly in the earlier portion of it; some of the sessions have been rather stormy from diverse views of policy in regard to some of the *moral* and *religious* enterprises of the day; but on the whole, there has been an advance of the body in liberal contributions for benevolent purposes; most of the churches have *re-built* or *improved* their houses of worship; and although there has been no general revival for several years, the whole number in the fellowship of the churches, is but a little less than in 1842. And with God's blessing on well-directed and persevering efforts, this Association is destined, we trust, to renew her years and increase in usefulness.

STATISTICAL TABLE OF THE ANNUAL MEETINGS OF THE SHAFTSBURY
BAPTIST ASSOCIATION.

A. D.	PLACE.	PREACHER.	MODERATOR.	CLERKS.	CH'HS.	MIN'RS.	BAPT'D.	BY LET.	DISM'D.	EXCL'D	DIED	TOTAL
1*	1781											
6	1786	Adams,	Not Given.	Not Given.	15	6	67		4	4	5	715
7	87											
8	88	1st Shaftsbury,	C. Blood,	D. Rathbun,	16	11	71		3	5	2	803
9	89	1st Hillsdale,	S. Waldo,	J. Hull,	17	10	174		16	16	5	1118
10	1790	Adams,			22	10						1500
11	91	Stockbridge,	C. Blood,	Sam'l. Whelpley, jr.,	26	19	408		63	31	15	1754
12	92	Stillwater,	C. Blood,		33							2150
13	93	Pittstown,	P. Werden,	Thomas Whelpley,	30	19	261		15	23	18	2502
14	94	Pownal,	J. Leland,	S. Whelpley jr.,	40	23	345		188	78	29	2809
15	95	Stillwater,	L. Powers,	do	40	28	182		106	45	21	3029
16	96	W. Stockbridge,	J. Leland,	J. Hull,	42	20	260		78	21	21	3181
17	97	Bottskill,	C. Blood,	L. Covell,	48	28	271		73	37	26	3458
18	98	1st Steplentn.	S. Rogers,	J. Leland,	47	29	161		62	37	14	3460
19	99	2d Steplentown,	L. Webb,	E. Barber,	47	33	732		79	46	18	4060
20	1800	4th Shaftsbury,	J. Hull,	Elias Lee,	46	33	767		117	47	35	4127
21	01	2d Galway,	C. Blood,	L. Covell	46	31	395		88	72	33	4318
22	02	Pittstown,	E. Lee,	do	44	34	221		120	56	43	4220
23	03	W. Stockbridge,	C. Blood,	do	44	33	285		91	45	34	4301
24	04	Clifton Park,	L. Covell,	do	48	36	314		156	62	36	4433
25	05	Hoosick Falls,	E. Lee,	do	48	30	229		90	4	25	4593
26	06	Troy.	C. Blood,	S. Gano,†	33	23	145		65	30	28	3122

27	07 2d Cheshire,	I. Webb,	C. Blood,	N. Kendrick,	34	23	236	70	20	22	3288	
28	08 Pownal,	J. Leland,	I. Webb,	do	34	21	341	51	42	35	3392	
29	09 Schockack,	J. Glass,	I. Webb,	do	33	23	291	73	55	29	3303	
30	1810 White Creek,	A. Peck,	I. Webb,	do	33	23	249	83	42	23	3321	
31	11 3d Cheshire,	C. Labatt,	O. Warren,	C. Labatt,	35	26	375	63	28	22	3724	
32	12 W. Stockbridge,	I. Mattison,	O. Warren,	Wm. Groom, jr.,	32	22	392	52	38	30	3667	
33	13 Nassau,	O. Warren,	I. Webb,	Eli Ball,	34	22	131	115	38	72	3572	
34	14 Schockack,	J. Hull,	A. Peck,	do	35	22	131	71	41	44	3599	
35	15 Newtown, M.H.	I. Webb,	O. Warren,	do	35	24	98	88	41	27	3511	
36	16 Sandisfield,	I. Mattison,	I. Webb,	do	35	23	226	59	3	39	3573	
37	17 Stephentown,	S. Spaulding,	A. Peck,	F. F. Willey,	32	21	510	61	34	29	3563	
38	18 4th Shaftsbury,	E. F. Willey,	J. Cornell,†	do	30	15	286	33	64	19	21	3554
39	19 Pittstown,	G. Robinson,	F. Wayland,	F. F. Willey and Wm. Groom, jr.,	26	15	189	28	40	25	33	3283
40	1820 North Adams,	I. Mattison,	A. Peck,	J. Lamb, and D. W. Elmore,	26	19	173	34	49	52	31	3377
41	21 Egremont,	D. Tinkham,	I. Mattison,	J. Lamb and S. S. Mallery,	25	14	144	34	87	44	37	2846
42	22 Hoosick Falls,	J. Harris,	I. Mattison,	G. W. Beal and D. W. Elmore,	27	15	189	96	106	31	27	2865
43	23 Nassau,	E. D. Hubbell,	I. Mattison,	do	28	19	54	28	72	46	40	2570
44	24 White Creek,	Ira Hall,	D. Tinkham,	do	28	22	202	37	48	48	47	2725
45	25 Newtown, M.H.	A. Beach,	I. Mattison,	G. W. Beal and S. S. Mallery,	29	22	212	40	90	33	34	3317
46	26 East Hillsdale,	E. Sweet,	J. Harris,	do	29	21	71	55	79	42	39	2713
47	27 Stephentown,	J. Cooper,	E. D. Hubbell,	G. W. Beal and I. Keach,	26	17	167	37	69	34	19	2545
48	28 Pownal,	E. D. Hubbell,	do	do	25	13	91	40	103	42	21	2353
49	29 1st Shaftsbury,	E. Marshall,	do	do and I. Keach,	23	15	27	21	94	31	25	2185
50	1830 1st Nassau,	I. Keach,	I. Keach,	C. W. Hodges and W. G. Johnson,	26	19	84	37	45	35	18	2080
51	31 Stamford,	P. Roberts, jr.,	E. D. Hubbell,	G. W. Beal,	25	15	131	36	64	33	32	1920
52	32 1st Shaftsbury,	E. D. Hubbell,	I. Keach,	J. Hall, and C. W. Hodges,	24	16	550	94	116	39	46	2495
53	33 1st Bennington,	I. Keach,	E. D. Hubbell,	G. W. Beal and I. Keach,	13	10	59	63	76	11	22	1546
54	34 Hoosick Corners,	M. Field,	E. D. Hubbell,	J. Hall,	13	13	88	33	107	63	27	1510
55	35 3d Shaftsbury,	T. Marshall,	I. Keach,	S. Kenney and W. Walker,	10	7	133	33	46	15	19	1092

SHAFTSBURY ASSOCIATION—CONTINUED.

A. D.	PLACE.	PREACHER.	MODERATOR.	CLERKS.	CHH'S.	MIN'RS.	BAPT'D.	BY LET.	DISM'D.	EXCL'D.	DIED.	TOTAL.
56	Manchester,	J. M. Graves,†	S. Kenney,	W. Walker,	9	5	1	19	20	7	6	998
57	Pownal.	I. Mattison,	I. Keach,	do	9	6	7	23	31	2	9	948
58	1st Bennington,	H. Ellis,	S. Hutchins,	N. N. Wood,	10	8	64	23	22	8	12	986
59	1st Shaftsbury,	S. Hutchins,	I. Keach,	H. Ellis,	10	10	146	20	50	14	12	1028
60	Hoosick,	J. W. Sawyer,	J. W. Sawyer,	W. G. Brown,	8	4	87	27	29	4	15	992
61	1st Shaftsbury,	A. Kenyon,	do	A. Kenyon,	9	4	7	24	34	22	13	798
62	Manchester,	J. W. Sawyer,	do	H. I. Parker,	7	5	4	21	22	6	9	798
63	Pownal,	I. Mattison,	do	H. Fletcher,	5	6	187	47	21	5	4	871
64	1st Bennington,	H. I. Parker,	do	C. W. Hodges,	5	6	14	22	37	11	8	780
65	1st Shaftsbury,	C. W. Hodges,	I. Keach,	N. H. Bottom,	5	5	19	18	26	5	10	662
66	N. Bennington,	M. Bachelor,	I. Keach,	J. A. Smith,	5	4	6	30	32	5	11	665
67	47 th Shaftsbury,	J. A. Smith,	C. W. Hodges,	E. Dutcher,	5	5	5	10	12	8	7	653
68	Manchester,	J. Cannon,†	C. W. Hodges,	J. A. Smith,	6	5	33	16	22	4	8	728
69	West Rupert,	I. Mattison,	I. Mattison,	do	6	6	33	6	20	3	17	738
70	1st Bennington,	L. Bailey,	I. Mattison,	W. E. Hawks and Z. L. Taft,	6	5	42	36	24	4	12	775
71	N. Bennington,	E. Conover,	J. D. E. Jones,	J. Rockwood,	7	5	7	17	24	6	6	863
72	Hoosick Corners,	J. D. E. Jones,	Wm. Arthur,	A. B. Valentine,	6	5	4	4	17	4	16	734
73	Shaftsbury,	O. Tracy,†	Arthur Day,	J. Rockwood,	6	3						

* No minutes for the first five years. Meetings held at Shaftsbury and Stephentown, alternately.

† A visiting Brother.

‡ The number baptised and added by letter were not distinguished until the year 1818.

CHAPTER VIII.

OTHER ASSOCIATIONS, THAT HAVE BEEN FORMED, MORE OR LESS FROM THE SHAFTSBURY.

It may be proper to give a brief account of the origin and present condition of the circumjacent bodies, that have been formed mostly, or in considerable part, of churches once embraced within the arms of this foster-mother; the SHAFTSBURY Baptist Association. For the gratification of many who would like to know something of their beginning, progress and present state, we will condense in a brief statement, some account of the *Saratoga, Hudson River, Berkshire, Washington Union, and Stephentown* Associations, each of which is now made up, in considerable part, of churches, once belonging to the Shaftsbury body. This statement, with the Historical Tables of the annual meetings of each of these bodies from their commencement to the year 1852, will show at a glance, *What God hath wrought* in the section of country once occupied by the old mother of Associations, and enable us to realize how great has been his goodness to us, as a denomination, in this region during the *seventy-three years* now past, since the Shaftsbury standard was first spread out by our Fathers, before the breezes of Heaven.

I. THE SARATOGA BAPTIST ASSOCIATION.

The above named body was organized by churches who had all been members of the Shaftsbury, in the year 1804. Some account of this organization, may be found in the body of this work, at pages 94, 95, and 101. This was the first colony, sent out from the old hive, and having a good territory, and being ruled by good counsels, it has grown to be a strong and efficient body, that has wielded an influence

widely through the land. Its ministers and churches have stood up amidst the conflicts and labors of the past half century, for the defence and propagation of the Gospel, in their own borders, towards the growing West, and even to the ends of the earth. For from one of the churches of this body the Northampton, went out the laborious and self-denying Miss ELEANOR MACOMBER to do a good work among the distant heathen, ere she laid down her life, and rested from her toils in Burmah. And the 2d Galway church in 1825, '26 gave up its youthful pastor, Rev. EUGENIO KINCAID for the nobler work of missions, at the call of the Great Shepherd, feeling that if *he* was a *debtor to the heathen* in Burmah, *they* must yield him cordially to the higher claims of the foreign field.

This body reported 14 churches; 9 ministers, and 1,432 members, at its first session held at *Bottskill*, Wednesday, August 21st, 1805. In 1827, the following churches were dismissed from this body to form the Washington Association; viz, *Hartford*, *Kingsbury* and *Hartford*, *Salem*, *Luzerne*, and the 2d *Fort Ann*. This reduced the strength of the body somewhat; taking away several valuable churches and ministers, and about 1,000 members. But there was left 22 churches, 10 ministers, and 2 500 members. And for a few years, there was still a diminution of churches, and of members till 1830, when but 16 churches were reported in the convention, with some 1,900 members. This decrease was occasioned by the falling off of two or three more churches, that joined the *Bottskill Association* in 1831-32, but remained only a few years.

From 1834 to the present time this body has maintained a vigorous course of usefulness, having a strong corps of pastors, who have been favored with frequent revivals of religion in their respective churches, most of them, building up pastors and people together in their most holy faith. The largest membership of this whole Body was in 1821, when there were 3,940 members in 26 churches, having 18 ministers in them all. There was a like enlargement in 1844, when in 28 churches, with 25 ministers, there were reported 3,925 members in the whole body; having baptised during the two previous years, no less than 900 in all the churches. Since that time, there has been less additions,

although, in the years 1850, '51 about 600 were added by baptism to the churches. In 1852 there were 26 churches 27 ministers and over 3,100 members in the body.

The benevolent contributions of this Association have always been large, for the various objects of regard patronized by our denomination. The statistical table in this chapter will exhibit at a glance, the whole progress of this enterprising band of churches for nearly fifty years. May its usefulness never diminish; and may the showers of divine grace still descend upon both pastors and churches, *henceforth*, as hitherto, until all the waste places around them shall become a fruitful field, and the generations to come enjoy a similar blessing from the Lord in all their borders. "For our brethren and companions' sakes, we will now say, Peace be with them."

II. HUDSON RIVER BAPTIST ASSOCIATION.

We propose to give a very brief sketch of the rise and progress of this body, because a number of its churches were once in the Shaftsbury Association, and we suppose such a general statement will be gratifying to many of the readers of this work. For the same reason we insert their historical table, as printed in the minutes of 1850. It is not as full of statistics, as the other tables, but it gives a general view of the progress and strength of that body up to the time of the division into Hudson River North, and Hudson River South; as well as the present condition of this noble-hearted band of churches.

The HUDSON RIVER BAPTIST ASSOCIATION was organized November 15, 1815, in the village of Poughkeepsie, where also it held its first anniversary, August, 28th, 29th, 1816. The following *six churches* made up the Body at its first session, viz. :

<i>Poughkeepsie</i> , LEWIS LEONARD, Pastor, with	84 members.
<i>Fayette street</i> , N. Y., JOHN WILLIAMS, Pastor, with	401 do.
<i>Mulberry street</i> , N. Y., ARCHIBALD MACLAY, Pastor, with	258 do.
<i>Mount Pleasant</i> , JACOB H. BROUNER, Pastor, with	41 do.
<i>Hudson Church</i> , JAMES G. OGILVIE, Pastor, with	47 do.
<i>Troy</i> , (First Church,) CHARLES G. SOMERS, Pastor, with	157 do.

Total of.....988 members.

From such a humble beginning has this body, scattered along the water courses of south-eastern New York, grown in about thirty-five years, to the unwieldy bulk of 65 churches, having some 85 ordained ministers; 19 licentiates; and a grand total of 13,617 members in the whole connexion in 1850. At this period a division of the body was effected with mutual good feeling, and for the general convenience of all concerned; as a constituency so large, could not well be entertained, even a *small* representation of it, except by a few churches, without burdening the friends in the church where they might meet. The dividing line is east and west through the village of Poughkeepsie, giving *one* of the churches in that flourishing place to each body, and so also holding the two kindred families of one common name, in fraternal bonds of union by the memories of that place of their earliest organization. We do not know that there has ever been any serious rupture of feelings at any time, among the brethren or churches of this body, so that the bonds of a common fellowship in the Gospel have been separated.

Of the churches, associated in the Hudson River Body, the following have been connected for a longer or shorter period, with the Shaftsbury Association, viz.: *First Albany; Lansingburgh; Pittstown; Schenectady; First Troy, and West Hillsdale*. These *six* churches now embrace a membership of more than 1,600 in fellowship. Beside these, a number of other churches in the Hudson River Association North, were formed from the six above named. Such as the four or five Albany churches, North Troy, 1st Halfmoon, and Sandlake, if not also the churches of Cohoes and Newtonville.

The Hudson River Association North, has 30 churches in its embrace, with about 30 ordained and 6 licensed ministers, and a membership of about 4,500 in fellowship. The Southern division embraces 35 churches, with about 51 ordained and 14 licensed ministers, and nearly 8,000 members in all the churches. May these bodies never decrease in their power of usefulness.

III. BERKSHIRE BAPTIST ASSOCIATION.

This Body was organized in 1827, although the effort was commenced as early as June, 1826. By a reference to the body of this work, page 179, it will be seen that the project was then commenced. The first anniversary was held at Pittsfield the last Wednesday in May, 1828, as we infer from the appointment of messengers in June, 1827, by the Shaftsbury Association to meet with the Berkshire brethren at that time and place.* If they held a session in 1827 we cannot find the official account of it in any minutes extant. Nor would the numbering of their annual minutes as published, indicate that an earlier session was held. Even the minutes of the session for 1828, we have not attained, though we have all of a later date. But in 1829 they report 14 churches, 7 ordained ministers and 844 members.

The growth of this body was slow at first; and for a few years it decreased, till in 1837 it only reported 11 churches, with a total of 671 members in them all. But better times have come; and since 1840 the Baptist cause in Old Berkshire has been rising and spreading over the county, till there are 20 very efficient churches, having some 25 ministers among them, and a membership of about 2,000 in fellowship. There has been more strength in the ministerial corps of this association in these later years, and with more enterprise in the whole business interest of the community, our brethren have seen the importance of cultivating their home field, and God has blessed their efforts. The Table we give below will show the progress of this association, and we leave that to tell the rest of the tale respecting this body. It will be seen that the cause of benevolence is cherished among the sons and daughters of Berkshire, although their soil is not the most fertile for the agriculturist. But the mechanic, the manufacturer, and the schoolmaster are abroad in that territory, with the facilities of intercourse with the seaboard and the whole country, afforded by the western railroad coursing through their vallies and mountain passes, from Boston to Albany, and from North Adams to New York city, and why should not Berkshire county furnish the ma-

* See page 163 of this work.

terial and the motive for Baptists to grow and become a strong people through the favor of God upon their efforts? The interest that our honored brother, Governor BRIGGS, (who resides at Pittsfield,) has taken in our affairs, has been no small benefit to our feeble churches in that region. May the evening of his life be as calm and happy, as its meridian has been useful and honorable.

IV. WASHINGTON UNION BAPTIST ASSOCIATION.

This association is successor to the *Washington* and *Bottskill* associations, that existed a few years in the county of Washington, N. Y. They were antagonistic bodies, or at least the churches composing them did not fellowship each other for awhile, as the following sketch of them will show. We cannot give a lengthy account of any of these bodies; but enough to show their origin and general course of travel.

The WASHINGTON BAPTIST ASSOCIATION was organized at a convention held in Hartford, August 18th and 19th, 1826, composed of delegates from the several churches following, viz.: Hartford, Adamsville, Salem and Luzerne, from the *Saratoga*, and the Granville, Hampton and Hebron churches, from the *Vermont* Association. This body held its first anniversary at Adamsville, June 13th and 14th, 1827, when the 2d Fort Ann Baptist Church united with them, making *eight* churches, that had *seven* ministers and 1,217 members in fellowship. Their increase was but little for the whole period of their organized existence, as their territory lay between that of the *Saratoga* and *Vermont* bodies, or was rather a portion of territory taken from these bodies in such a way and time that it could not well enlarge its borders. The following extract from the *fifth* rule of decorum in the Constitution will show, at least in part, why this body did not expand more in the territory that it occupied.

“And whereas, long experience has shown that the subject of Free-masonry, when introduced into an association, has been productive of much evil without effecting any good; we *therefore* refer that subject to the wisdom of each church, and forever close the doors of this association against it.”

It will be seen that this was designed to estop *all inquiry* into the merits or demerits of an institution of doubtful moral character; at a *time* too, when the public mind was greatly agitated by the recent disclosures of Wm. Morgan, in regard to the moral evils of Free-masonry. And as this Constitution was framed the *very same* season that Morgan disappeared so strangely, and was framed also by men who were mostly in connexion with the institution at the time, as the leading ministers in this organization were, it need not be wondered at that this body grew so slow. For a counter-current had been set at work in the minds of many, that could no more be stayed in its progress than the rushing waters of Niagara; that demanded of *all men*, and not less of *Christian men* and churches, an examination of the merits or demerits of Free-masonry. It will be recollected that the Shaftsbury Association in the year 1798, and again in 1802-3, had expressed their opinion adverse to the union of church members with Freemason lodges;* and now in the Saratoga Association at its session, June 28th and 29th, 1826, held at Salem, the following action is recorded.

“*Whereas* the Bottskill church manifested a dissatisfaction with the churches for holding in fellowship, members who frequent Masonic Lodges, and appear with their badges on, at their celebrations; *Resolved*, That Elder Barber have the liberty to read the result of a council held in Bottskill, the 2d of November 1808, on the subject of Masonry. Whereupon, *Resolved*, That each church in the association, be requested to write their views on this subject, to the Bottskill church, previous to the next session of the Association.”†

With such adverse views on this subject, is it strange that the men of those days should have had some sharp contention between them, like Paul and Barnabas of old? And with the feelings naturally engendered by such views, what wonder if they separated and went different ways for years? Those who were *afraid* of discussion could not associate with those who *would discuss* and examine this exciting topic, and so a few churches gathered around this new standard a few years, while others erected still *another*, around

* See pages 57, 92 and 93 of this work.

† Saratoga minutes of 1826, p. 6, 7.

which they marshalled their forces, and strengthened themselves against *all secret, oath-bound* societies of men for any purpose whatever. The Washington Association in 1833, reported 11 churches, 6 ministers, and 3 licentiates, with an aggregate of 1,635 members, the largest number it ever reached in the *eight* years of its separate existence.

The *other standard* alluded to, was erected in 1831, with the name and title of the "BOTTSKILL BAPTIST ASSOCIATION." This organization commenced in a convention that met at Elder Barber's church, (the Bottskill,) August 16th and 17th, 1831, which adjourned to meet at Hartford, September 13th and 14th, 1831, when the Constitution was adopted, and the association held its first session. *Seven* churches were present by their delegates (23 in all,) among whom were the following ministers :

EDWARD BARBER, of Bottskill, with 186 baptized, and a total of 414.			
BARNEY ALLEN, of 1st Fort Ann, with 18	do.	do.	124.
—————, of Fort Ann Village, with 2	do.	do.	99.
GEORGE WITHERELL, of Hartford, with 79	do.	do.	266.
NATHANIEL COLVER, of Kingsbury, with 40	do.	do.	150.
JONATHAN FINCH, of 1st Saratoga, with 2	do.	do.	36.
DANIEL TINKHAM, of White Creek, with 111	do.	do.	247.

In all1,336

The *distinctive article* in the Constitution of this new body was interpreted by the following resolution. "*Resolved*, That the following is our understanding of the *second* article of our Constitution: '*No church* which refuses to apply the laws of Christ, or do not apply them for the *entire removal* of speculative Free-masonry from the church, by holding their members who are Masons, to leave it as a moral evil, and confess their wrong according to the requirement of the gospel for having participated in that evil, shall have a seat in this association.'"

This body continued for four years, embracing at its largest size, but 9 churches, 8 ministers, and 1,429 members in August, 1833; although in 1834, the total of members reported in all the churches, was 1,446—the unusual number of 135 having been added to Elder Barber's church that season.

Meanwhile, the hard feelings and animosities that had so long existed in the minds of some, had softened down into a mellow state of Christian regard, so that in the year 1834,

efforts were made to effect a union of all the churches in the county as far as might be convenient, in one body of affiliated churches, which end was secured at the annual meeting of the Washington Association at Hartford, June 10th and 11th, 1835. The two bodies met in convention and agreed upon a constitution, (which had been previously submitted to the several churches by the lovers of peace,) and finally *seventeen* churches united in a *New Body* styled the "WASHINGTON UNION ASSOCIATION."

The following is the reading of the *sixth article*, in the Constitution of the New Body, touching the matter that had kept brethren so long from each other. "*Article 6*, Speculative Free-masonry in our belief, is a moral evil and should be treated as such; and churches ought to require an acknowledgment of it from their members, who are, or have been Masons."*

Thus was formed the association, whose name stands at the head of this article, and whose existence has been prosperous for the most part, ever since, now nearly twenty years. At the session of 1835, as stated above, 17 churches entered the union, having 12 ordained ministers and 2 licentiates, with an aggregate membership of 3,643 in all the churches. This has been an efficient body, favored often with revivals among its churches, and doing liberally for the general cause of benevolence in the world, as well as among the needy in their own borders. The statistical Table of this, and the antecedent bodies will show at one view the truth of these statements. In 1843 there were 24 churches in the *union*, having 20 ministers, and 3,918 members, of whom the unusual number of 1,006 had been baptized during the year previous.†

It will also be seen, that their contributions for various objects of benevolence are in some proportion to their numbers and blessings from the Great Head of the churches, under whose fostering smile they have reached the measure of prosperity they have enjoyed in recent years. Long may

* See Minutes of Washington Union Association of 1835, page 11.

† At the recent session of this Body, held with the Salem Baptist Church at Shushan, May 31, and June 1st and 2d, 1853, there were reported 23 churches, 21 ministers, 2 licentiates, 186 baptized; 75 added by letter; 137 dismissed; 53 excluded; 36 died, and a total of 3,235.

the *Washington union of Baptist churches* continue to enjoy God's favor, and to dispense the benefits of his grace to the destitute, at home and abroad, according to their ability to do good to all men. The compiler of this work was, for five years pastor of one of the churches in this body, and has attended its annual gatherings often, and hence his readers will pardon his partiality in extending this notice to such greater length than he has given to other bodies, having even more of the Shaftsbury churches in them.

V. STEPHENTOWN BAPTIST ASSOCIATION.

The *Stephentown*, is the youngest daughter of this Old Mother of Associations. Its constituent churches were all once members of the Shaftsbury body, or off-shoots from those churches. Of the *fifteen* churches that organized into this new body, the Austerlitz, Berlin, 1 Canaan, 2 Canaan, Chatham, Cheshire, Egremont, Hancock, East Hillsdale, 1 Nassau, 2 Nassau, and Stephentown churches, had been numbered in the older body, and most of them for many years. Of the remaining *three* constituent churches, as near as we can ascertain, concerning them, the Grafton, Petersburg and First Sandlake were colonies from the Berlin, and of course had been connected through their mother church, with the same body, if any where. The territory occupied by these churches was at a distance from the main body, stretching some forty or fifty miles to the South from the old centre, and lying in those parts of Rensselaer and Columbia counties, back from the Hudson River. Hence the brethren of these churches chose to organize into a new body, which could assemble with greater convenience by themselves, but with perfect good feeling towards the older body, as the action respecting it, recorded on pages 204-'5 of this work, testifies.

The convention that organised it met at Stephentown, N. Y., May 1st, 1832, being composed of about thirty delegates, of whom *six* were ministers of the Gospel, and representing fourteen churches. The venerable HULL was moderator of this meeting, as he was preacher of the introductory sermon at the first anniversary, in June following. He was now in

his 76th year, and ere the second session occurred, he had gone up to join the great Association above. But his presence and counsel were useful in arranging the order of this new body. Its constitution and rules of order were those of the Bottskill Association, with some modifications, as the latter was derived mainly from the old Shaftsbury, with some variation. It appears that this new Association also took ground against the institution of Free-Masonry, as the following resolution of the convention declares. "*Resolved*, (as a substitute for the 2d article of the Bottskill constitution, which was rejected) That in our opinion, *Speculative Free-Masonry* is an institution whose obligations and tendency are hostile to christianity, and we advise the churches to have no *fellowship* or *connexion* with it, and that they *require* their *masonic* brethren to absolve themselves from all allegiance to it, and give satisfactory evidence to the churches."

This action merely changed the testimony of the body against the institution, from an article of the constitution, (as in the Bottskill organization) to a resolution expressive of the deliberate opinion of the body on this exciting subject. We do not learn that this policy was altered in the subsequent history of the Association. But in 1839, they revised their constitution, making some alteration of its details of business.

At the present time this body is somewhat weakened by the departure of some of its churches to other bodies, where they can be more conveniently connected. In 1852 they reported 13 churches, 15 ordained ministers, 18 baptised, and a total of 1,141 in all the churches. The Berlin, East Hillsdale, and Stephentown churches are the largest and strongest in the body, having each from 155 to 170 members in standing. The tabular view below will show the general condition of the Association from the beginning, and the spirit of benevolence that has been cultivated in the churches of this body, for the diffusion of the gospel in the world.

May the churches of the Stephentown Association share again in the outpourings of the Holy Spirit as in the days of the Fathers, and renew their usefulness in their interesting field of labor, soon to become the scene of more business, and the home of a denser population, in consequence of the railroad facilities multiplying in their borders.

I. HISTORICAL TABLE OF THE SARATOGA BAPTIST ASSOCIATION.

ORGANIZED AT MILTON, AUGUST 8, 1804.

A. D.	PLACE.	PREACHER.	MODERATOR.	CLERK.	No. CH.	No. MIN.	BAPT'D	BY LET.	DISM'D	EXCL'D	DIED	TOTAL No.	BENEV. MONIES.
1805	Bottskill,	E. Lee,	E. Barber,	Elias Lee,	14	49	—	—	—	—	—	1432	—
1806	Saratoga,	J. Finch,	A. Brown,	E. Lee,	15	1	96	—	12	27	15	1620	—
1807	Hartford,	E. Barber,	E. Barber,	E. Barber,	16	8	50	—	25	23	12	1503	\$91 88
1808	Broadalbin,	J. Nichols,	E. Lee,	W. Stillwell,	20	12	112	—	34	29	8	1828	66 25
1809	2d Galway,	C. H. Swain,	A. Brown,	E. Barber,	20	14	213	—	27	28	15	2035	87 19
1810	Bottskill,	A. Seamans,	E. Lee,	S. Rogers,	22	13	129	—	33	32	19	2353	97 31
1811	Providence,	I. Beals,	E. Barber,	E. Smith,	22	15	216	—	59	33	19	2476	112 18
1812	Saratoga Springs,	E. Barber,	I. Beals,	E. Smith,	23	14	128	—	42	24	26	2611	63 77
1813	Kingsbury,	S. Rogers,	I. Beals,	E. Smith,	23	14	261	—	112	32	48	2679	54 91
1814	Hadley,	I. Beals,	A. Brown,	E. Smith,	23	15	208	—	71	35	30	2785	45 94
1815	Hart'd & Kings'b'y,	J. Finch,	E. Barber,	E. Smith,	23	17	124	33	36	44	16	2456	102 49
1816	Stillwater,	C. H. Swain,	E. Barber,	J. W. Clark,	24	14	263	47	57	39	13	2264	208 79
1817	2d Galway,	E. Lee,	C. H. Swain,	S. M. Plumb,	25	15	773	75	75	43	26	3479	112 04½
1818	Ballston Spa,	E. Barber,	E. Barber,	S. M. Plumb,	24	16	200	54	159	48	28	3700	235 69
1819	Edinburgh,	E. Lee,	J. Cornell,	S. M. Plumb,	25	16	144	60	69	43	20	3722	225 12
1820	Hartford,	A. Seamans,	E. Harrington,	S. M. Plumb,	25	20	265	49	49	46	22	3851	141 31
1821	Bottskill,	F. Wayland,	J. Finch,	S. M. Plumb,	26	18	52	48	51	42	25	3940	117 40½
1822	Fort Ann,	E. Barber,	W. McCuller,	S. M. Plumb,	27	18	69	47	66	52	25	3793	160 51
1823	1 Greenfield,	H. Griswold,	E. Barber,	S. M. Plumb,	28	18	78	64	179	42	42	3251	141 13
1824	Broadalbin,	G. Witherell,	C. H. Swain,	S. M. Plumb,	28	17	149	60	97	43	43	3313	144 11
1825	Saratoga Springs,	E. Harrington,	E. Harrington,	G. Witherell,	29	19	208	104	124	63	32	3415	169 55
1826	Salem,	S. M. Plumb,	A. Seamans,	G. Witherell,	29	18	148	84	81	41	39	3550	110 46

	22	10	52	18	76	20	18	25	18	81	87	
1827 Kingsbury,	A. Seamans,	J. Finch,	E. Snuth,			20	18	25	18	81	87	
1828 Milton,	E. Barber,	A. Seamans,	E. Smith,			35	20	23	64	101	72	
1829 Burnt Hills,	W. E. Waterbury,	F. Wayland,	J. A. Waterbury,			11	19	23	13	119	26	
1830 Stillwater,	T. Powell,	W. Groom,	T. Powell,			18	20	23	25	108	74	
1831 Edinburgh,	S. Wilkins,	J. Harris,	J. Fletcher,			8	14	19	29	186	32	
1832 Broadalbin,	J. Harris,	A. Seamans,	J. Fletcher,			17	13	29	4	366	20	
1833 2d Galway,	J. Fletcher,	J. Harris,	J. Fletcher,			16	14	16	5	361	17	
1834 1 Greenfield,	J. Fletcher,	J. Harris,	T. Powell,			12	23	22	56	339	58	
1835 Milton,	S. S. Parr,	J. Harris,	T. Powell,			63	34	29	88	508	13 1/2	
1836 Ballston Spa,	C. R. Keyes,	I. Wescott,	J. Fletcher,			33	40	27	36	1,097	35	
1837 Providence,	I. Wescott,	I. Wescott,	J. Fletcher,			46	26	26	44	1,474	17	
1838 Halfmoon,	H. H. Hafl,	I. Wescott,	J. Fletcher,			82	29	27	02	637	96	
1839 Stillwater,	J. S. McCollom,	I. Wescott,	J. Fletcher,			78	35	25	40	2,389	47	
1840 Broadalbin,	N. Fox,	J. Fletcher,	J. Fletcher,			63	23	28	28	1,592	22	
1841 Burnt Hills,	J. Fletcher,	N. Fox,	J. Goadby,			47	34	28	82	1,354	53	
1842 2d Galway,	J. Goadby,	N. Fox,	I. Goadby,			34	40	31	38	2,080	11	
1843 Amsterdam,	I. Wescott,	N. Fox,	M. Eastwood,			50	50	38	88	817	06	
1844 Ballston Spa,	D. Corwin,	F. S. Parke,	J. Goadby,			108	37	36	94	1,381	99 1/4	
1845 Clifton Park,	J. Fletcher,	J. Fletcher,	J. Goadby,			52	33	34	66	1,942	25	
1846 Stillwater Village,	C. N. Chandler,	J. Goadby,	Z. Richards,			80	53	30	56	1,938	16	
1847 1 Galway,	G. S. Stockwell,	J. Goadby,	Z. Richards,			27	38	30	52	2,344	42	
1848 Gloversville,	N. Fox,	D. Corwin,	Z. Richards,			28	22	166	109	107	2,235	38
1849 Burnt Hills,	J. M. Harris,	I. Wescott,	Keach & Chadsey,			32	37	32	48	1,569	52	
1850 Northville,	I. Wescott,	J. M. Harris,	Smith & Philips,			26	32	245	105	132	4,971	36
1851 1 Stillwater,	O. F. A. Spinning,	A. H. Harris,	Chadsey & Smith,			54	48	31	64	3,710	93	
1852 Broadalbin,	B. F. Garfield,	A. H. Stowell,	Hodge & Green.									

* No distinction is made till 1815, between those Baptised, and those added by letter and other ways.

† The number of ordained ministers only, is given in this column.

II. HISTORICAL TABLE OF THE HUDSON RIVER BAPTIST ASSOCIATION.

ORGANIZED NOVEMBER 21, 1815—DIVIDED JUNE 19, 1850.

Year.	Place.	Preacher.	Moderator.	Clerks.	Chs.	Bap.	Total.
1816	Poughkeepsie.	A. Maclay.	John Williams.	Lewis Leonard.	6	.....	988
1817	Troy.	John Williams.	A. Maclay.	C. G. Sommers.	6	.....	1267
1818	Mulberry st., New York.	Lewis Leonard.	Lewis Leonard.	A. Maclay.	6	129	1352
1819	Mount Pleasant.	John Stanford.	John Stanford.	Avery Briggs.	8	103	1704
1820	Albany.	John Williams.	John Williams.	C. G. Sommers.	9	88	1770
1821	Hudson.	Charles G. Sommers.	Jacob H. Brouner.	Howard Malcom.	11	103	1804
1822	Oliver st., New York.	Lewis Leonard.	Lewis Leonard.	Garret Conrey.	13	117	1910
1823	Poughkeepsie.	C. G. Sommers.	Lewis Leonard.	Howard Malcom.	13	89	1644
1824	Troy.	A. Maclay.	Lewis Leonard.	Spencer H. Cone.	15	140	2084
1825	Mount Pleasant.	Howard Malcom.	Spencer H. Cone.	Thomas Stokes.	15	69	2093
1826	Albany.	C. G. Sommers.	Spencer H. Cone.	Thomas Stokes.	16	69	2174
1827	Catskill.	Samuel Eastman.	Spencer H. Cone.	Thomas Stokes.	19	197	2305
1828	Hudson.	J. H. Brouner.	Spencer H. Cone.	T. Stokes, C. G. Sommers.	19	183	2450
1829	Brooklyn.	E. Loomis.	Spencer H. Cone.	T. Stokes, C. G. Sommers.	20	179	2570
1830	Troy.	Aaron Perkins.	Spencer H. Cone.	T. Stokes, Wm. J. Miller.	22	277	2873
1831	Poughkeepsie.	B. T. Welch.	Spencer H. Cone.	Robert F. Winslow,	21	526	3273
1832	Albany.	S. H. Cone.	Spencer H. Cone.	Robert F. Winslow,	26	565	3923
1833	Oliver st., New York.	B. M. Hill.	Spencer H. Cone.	Robert F. Winslow,	32	422	4441
1834	Kingston.	C. G. Sommers.	Spencer H. Cone.	Robert F. Winslow,	35	397	4706
1835	Schenectady.	Wm. R. Williams.	Spencer H. Cone.	Robert F. Winslow,	39	610	5264
1836	Coxsackie.	B. T. Welch.	Spencer H. Cone.	Robert F. Winslow,	41	664	5875
1837	Mount Pleasant.	J. W. Green.	Spencer H. Cone.	John West.	42	476	6174

HISTORICAL TABLE OF THE HUDSON RIVER BAPTIST ASSOCIATION.

ORGANIZED NOVEMBER 21, 1815—DIVIDED JUNE 19, 1850.

Continued.

Year.	Place.	Preacher.	Moderator.	Clerks.	Chs.	Bap.	Total.
1838	Brooklyn.	B. T. Welch.	Spencer H. Cone.	John West.	43	771	6625
1839	First church, Troy.	S. H. Cone.	Spencer H. Cone.	G. N. Bleeker.	43	866	6959
1840	Pearl st., Albany.	Silas Ilsley.	Spencer H. Cone.	G. N. Bleeker.	43	1639	8508
1841	Catskill.	Rufus Babcock, jr.	B. T. Welch.	Joseph J. Cook.	45	641	8922
1842	Poughkeepsie.	Wm. W. Everts.	B. T. Welch.	G. N. Bleeker.	44	1153	9575
1843	Sand Lake.	E. E. L. Taylor.	Elisha Tucker.	G. N. Bleeker, J. B. Colgate.	48	2860	11750
1844	Hudson.	Elisha Tucker.	Geo. Benedict.	John West, J. H. Townsend.	51	788	11998
1845	Pierpont st., Brooklyn.	Leroy Church.	Leland Howard.	John West, E. S. Whitney.	54	629	12151
1846	South church, Albany.	J. L. Hodge.	J. L. Hodge.	David Bellamy, David A. Boker.	59	603	12161
1847	Twelfth st., New York.	J. H. Walden.	J. H. Brouner.	G. N. Bleeker.	60	445	12980
1848	Laight st., New York.	Afred Bennet.	C. G. Sommers.	J. Stockbridge, E. Townsend.	61	808	12513
1849	North church, Troy.	A. P. Mason.	Wm. W. Everts.	J. Stockbridge, L. Parnely.	65	493	12486
1850	Norfolk st., New York.	S. Remington.	G. C. Baldwin.	J. Stockbridge, L. Parnely.	65	521	13617
1851	Lansingburgh.*	R. Jeffery.	W. W. Moore.	J. C. Burroughs, E. F. Platt.	30	141	4099
1852	Pittstown.	C. W. Hewes.	L. Church.	C. W. Hewes, E. F. Platt.	30	321	4316
1853	Colboes.	Leroy Church.	L. F. Beecher.	C. W. Hewes, J. M. Hope.	29	204	4298†

* These are the statistics of the Hudson River Association North only, after 1850.

† This is only the total of twenty-five churches represented this year

IV. HISTORICAL TABLE OF THE WASHINGTON, BOTTSKILL, AND WASHINGTON UNION BAPTIST ASSOCIATIONS.

A. D.	PLACE.	PREACHER.	MODERATOR.	CLERKS.	CHH'Y.	MIN'RS.	BAPT'D.	BY LET.	DISM'D.	EXCL'D.	DIED.	TOTAL.	MONIES FOR BENEV'E.
1827	Adamsville,	W. McCuller,	C. H. Swain,	G. Witherell,	8	7	153	20	23	11	13	1,217	\$19 25
28	Hebron,	S. Call,	S. C. Dillaway,	do	8	8	14	18	27	17	9	1,312	109 79
29	Hartford,	S. C. Dillaway,	L. Andrus,	do	8	7	74	17	28	14	14	1,300	104 40
1830	Salen,	C. H. Swain,	C. H. Swain,	do	9	8	84	19	28	13	15	1,390	81 45
31	Granville,	G. Witherell,	B. Carpenter,	S. C. Dillaway,	8	6	384	34	179	68	6	1,202	89 06
32	Hampton,	B. Carpenter,	S. C. Dillaway,	H. F. Baldwin,	11	10	84	34	55	38	13	1,597	185 91
33	Hebron,	A. Wait,	A. Wait,	Norman Fox,	11	6	84	34	55	38	13	1,635	184 98
34	Adamsville,	H. F. Baldwin,	H. F. Baldwin,	do	13	7	63					1,574	233 22
1831	Hartford,*	E. Barber,	D. Tinkham,	G. Witherell,	7	6	438					1,336	19 85
32	Kingsbury,	D. Tinkham,	N. Colver,	James Tefft,	8	7	53	25	17	48	11	1,380	61 85
33	Saratoga,	B. Allen,	G. Witherell,	N. Colver,	9	8	68	27	50	35	10	1,429	64 89
34	White Creek,	D. Bernard,	B. Allen,	G. Witherell,	7	4	211	37	44	13	11	1,446	305 13
1835	Hartford,	N. Fox,	N. Fox,	E. D. Culver,	17	12	232	70	71	31	22	2,643	492 43
36	Bottskill,	D. Tinkham,	N. Colver,	Norman Fox,	17	10	46	39	91	43	26	2,415	368 61
37	Fort Edward,	A. Stearns,	D. Tinkham,	H. F. Baldwin,	21	11	313	45	103	40	26	2,960	592 83
38	Adamsville,	R. Bryant,	D. Tinkham,	H. F. Baldwin,	21	12	371	85	77	35	10	3,025	483 74
39	White Creek,	P. D. Gillett,	N. Colver,	D. Harrington,	20	14	97	71	63	48	38	2,690	656 55
1840	Ft. Ann Village,	H. F. Baldwin,	Wm. Arthur,	B. F. Garfield,	22	17	142	102	89	31	35	3,083	405 66
41	Granville,	Wm. Arthur,	E. D. Culver,	J. O. Mason,	24	21	78	74	107	54	38	2,820	434 31
42	Kingsbury,	B. F. Garfield,	D. Tinkham,	J. O. Mason,	24	20	184	112	74	51	44	2,583	445 81

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WASHINGTON, BOTTSKILL AND WASHINGTON UNION ASSOCIATIONS—
CONTINUED.

A. D.	PLACE.	PREACHER.	MODERATOR.	CLERK.	CHH'S.	MIN'RS.	BAPT'D.	BY LET.	DISM'D.	EXCL'D.	DIED.	TOTAL.	MONIES FOR BENEVE.
1843	Bottskill,	A. R. Wells,	D. Tinkham,	J. O. Mason,	23	20	1006	141	123	47	26	3,918	\$518 12
44	Hartford,	Wm. Brand,	J. O. Mason,	L. Parmely,	24	18	120	98	151	67	33	3,658	388 60
45	Cambridge,	A. Harvey,	J. O. Mason,	L. Parmely,	24	17	45	73	212	91	40	3,454	1,234 56
46	Hebron,	Wm. Grant,	D. Tinkham,	S. Wright,	24	22	133	98	141	48	27	3,420	1,356 60
47	Lakeville,	D. Tinkham,	J. O. Mason,	S. Wright,	22	21	86	71	67	50	37	3,281	1,086 07
48	Bottskill,	S. C. Dillaway,	W. W. Moore,	L. R. Satterlee,	22	16	108	77	148	49	32	2,715	1,181 52
49	Ft. Ann Village,	W. W. Moore,	J. O. Mason,	N. Fowler,	20	15	105	72	90	40	32	2,947	1,914 44
1850	Granville,	Wm. Grant,	D. Eldridge,	Warner Wright,	21	17	86	92	113	37	24	2,705	1,426 69
51	Sandy Hill,	W. Hutchinson,	J. O. Mason,	J. T. Mason,	22	19	267	59	97	34	37	2,364	3,110 06
52	W. Greenwich,	J. B. Drummond,	J. O. Mason,	O. F. A. Spinning,	23	19	266	101	127	59	51	3,301	3,843 91
53	Shushan.	T. Brandt.	J. B. Drummond,	G. Fisher.	23	21	186	75	137	53	36	3,235	†

* The years are repeated for the Bottskill Association, and then in 1835, both bodies coalesced into one

† The amount of money not obtained in season.

V. HISTORICAL TABLE OF THE STEPHENTOWN BAPTIST ASSOCIATION, N. Y.
 ORGANIZED A. D. 1832.

SES. N ^o .	A. D.	PLACE.	PREACHER.	MODERATOR.	CLERK.	NO. CH.	MIN'RS	BAPT'D	BY LET.	DISM'D	EXC'D	DIED	TOTAL	MONIES FOR BENEV'T.
1	1832	Stephentown,	J. Hull,	J. D. Rogers,	F. S. Parke,	16	10	216	23	33	21	10	1410	\$155 58
2	1833	1 Canaan,	J. Leland,	E. Marshall, jr.	E. Tucker,	15	13	82	41	67	14	22	1498	184 00
3	1834	Hancock,	J. D. Rogers,	E. Tucker,	P. Roberts, jr.	16	11	21	38	46	23	15	1629	165 17
4	1835	Chatham,	A. H. Palmer,	H. Ellis,	R. S. Waite,	16	7	164	40	43	53	20	1549	237 52
5	1836	Egremont,	D. Wright,*	L. Covell,	I. S. Gifford,	16	13	28	36	88	39	22	1519	193 23
6	1837	Berlin,	L. Covell,	L. Covell,	L. S. Gifford,	16	15	58	50	67	19	19	1495	206 35
7	1838	North Adams,	I. S. Gifford,	H. Spencer,	I. S. Gifford,	17	12	172	61	78	23	14	1518	394 75
8	1839	1 Nassau,	J. D. Rogers,	I. S. Gifford,	N. N. Wood,	17	16	58	43	81	20	16	1599	304 06
9	1840	2 Canaan,	N. N. Wood,	L. S. Gifford,	H. Spencer,	16	16	71	25	59	11	20	1442	338 23
10	1841	Lebanon Springs,	J. LaGrange,	N. N. Wood,	D. Foot,	16	15	18	42	37	7	29	1415	217 76
11	1842	East Hillsdale,	W. I. Loomis,	I. S. Gifford,	J. LaGrange,	16	16	55	28	44	13	19	1488	302 36
12	1843	Petersburgh,	N. N. Wood,	E. B. Crandall,	I. S. Gifford,	15	14	318	40	72	10	38	1727	281 57
13	1844	Stephentown,	E. Sandys,	I. S. Gifford,	E. B. Crandall,	15	17	12	29	65	23	22	1620	396 73
14	1845	2 Nassau,	I. S. Gifford,	S. Jones,	J. W. Starkweather,	15	20	43	26	39	18	26	1593	296 67
15	1846	Schodack,	E. Sweet,	S. Jones,	L. Palmer,	14	16	46	26	51	17	32	1679	276 09
16	1847	Berlin,	S. Jones,	C. G. Gurr,	E. B. Crandall,	14	12	17	24	51	31	13	1311	465 47
17	1848	Hoosick,	L. Palmer,	W. I. Loomis,	E. B. Crandall,	14	12	157	22	37	8	28	1421	715 94
18	1849	East Hillsdale,	E. B. Crandall,	O. H. Capron,	L. Selleck,	14	13	44	29	45	7	23	1405	374 31
19	1850	Chatham,	G. S. Stockwell,	A. Milne,	L. Palmer,	14	17	109	24	46	6	21	1446	1,566 18
20	1851	Petersburgh,	W. Bowen,	E. B. Crandall,	S. W. Ambler,	13	9	6	4	53	10	23	1232	416 42
21	1852	Stephentown,	A. Milne,	W. W. Smith,	S. W. Ambler,	13	15	18	27	45	59	23	1141	

*A visiting brother.

CONCLUSION.

And now we conclude the body of this work, which refers to the rise and progress of the Shaftsbury Association, for a period of nearly three-fourths of a century. We have added a brief chapter, to give a general view of the circumjacent bodies that have been formed more or less from this Association, and furnished Tabular views of the annual meetings of each of these bodies, taken from authentic sources, which will show the strength of each, in churches, ministers and members, at every period of their progress to the present time. We propose in the appendix that follows, to give some additional items of interest, that will help to illustrate the goodness of God to his Israel in this section of the land, and call out the gratitude of every true disciple in view of *what God has wrought* in the up-building of so many churches, and the formation of so many associations in this field, where, in the infancy of this Association, but half a dozen churches existed in a "vast howling wilderness," feeble in strength, few in membership, and scarcely able to erect even comfortable log meeting-houses for their congregations to worship God in.

But now, after the lapse of *seventy-three* years, instead of half a dozen *churches*, behold as many *associations* averaging fifteen or twenty churches in each, exerting an evangelical influence over six or eight counties; and combining a powerful agency with other kindred bodies, to spread the Gospel in its purity throughout our whole land, and to the ends of the earth! There now exists on what was once the territory of the Shaftsbury Association, about 100 Baptist churches, with an aggregate membership of twelve or fifteen thousand members. And although the Old Mother is weak and feeble, in churches, ministers and members, compared with her more palmy days, she can boast of a fine family of enterprising daughters settled around her; and a family interest that gives promise of perpetuating to their children and successors in these churches, the inheritance God has put into the possession of Baptists in this region, if they shall prove at all worthy of their renowned ancestry.

APPENDIX.

In completing the full design of this work, the compiler has, with much labor, prepared an Appendix, that will preserve and perpetuate the knowledge of many interesting facts respecting the churches and ministers of this body, which could only be saved from oblivion, by grouping them together in classes at the close of the volume. To render it more easy of reference we shall divide this part of this work into three different sections. The *first* will embrace particular sketches of the origin and progress of the several churches that are now in the Shaftsbury Association, except the Rupert, which has left it, since their sketch was drawn up for the work. Following the account of these *seven* churches, will be a comprehensive table of all the churches, alphabetically arranged, that have ever been connected for any length of time with the body. In the *second*, we shall present biographical sketches of some 18 or 20 of the older and more distinguished Fathers in the ministry, whose labors contributed to the growth and prosperity of the association, and of those associations that were formed from this. Following these sketches, will be a carefully prepared tabular view of all the ministers of the gospel, from the first to the last, whose names appear on the *Shaftsbury* minutes, as ever having been connected with the churches in this body. This title will give, the names of ministers in alphabetical order, the church that each served, or belonged to in the body, the year his name first appears on the minutes, and the last year also, with the number of years he was in the association; and what became of him, or when and where he died, so far as we have been able to ascertain correctly. In the *third* section, we shall present a series of tables, that will exhibit the statistics of each of the churches ever connected in the body (with some of the branch churches formed from these original churches) with Pastors names, and the usual statistics from year to year as printed in the official minutes of the several bodies to which these churches have belonged, to the year 1852. Of course we must except those few churches situated at a distance from the old Territory once possessed by the Shaftsbury Association, because their statistics could not be attained. But all the churches in the five following associations that were ever connected to the old mother, we have given, viz: the Saratoga, Hudson River, Berkshire, Washington Union, and the Stephenstown. It is hoped the labor of preparing this series of tables will be appreciated by some, at least, of the readers of this work, and give them satisfaction in looking over the statistics of the several churches.

SECTION I.

HISTORICAL SKETCHES OF THE PRESENT
SHAFTSBURY ASSOCIATION.

FIRST BAPTIST CHURCH IN BENNINGTON, VERMONT.

The *first* Baptist church in Bennington, was recognised April 11th, 1827. For many years a number of baptist brethren had resided in the north and west portions of the town; the *former* belonging to the first Shaftsbury church, under Elder Mattison's care; and the *latter*, in the west part of the town, belonging to the church in Hoosick, N. Y.; then, and for many years, under the pastoral care of Elder I. Keach. In the east part of the town there had never been any considerable number of baptist professors, till about the period above named. Among the earliest settlers, who became permanent residents of Bennington East Village and vicinity, then familiarly called *Algiers*, that held to baptist sentiments, were brethren Isaiah Hendrix, Enoch Winslow, long a deacon of this church, and Aaron Grover. Brother Anthony J. Haswell, an older half brother of our Burman missionary, JAMES M. HASWELL, had long resided at the centre of the town, but there seemed to be no call in Providence for our brethren to "set up their Banner in the name of the Lord" till the time mentioned.

The few brethren who had found themselves thus far from church privileges, began to meet for social religious worship, and were comforted together in their interviews. Increasing in numbers, and feeling the importance of regular public worship, there being no house of worship in the place, they obtained ministerial aid, occasionally, from surrounding pastors; and finally concluded to invite an Ecclesiastical council to advise with them, and, if thought best, recognize them as a church in gospel order. This occurred on the 11th of April, 1827, as stated above, "when 23 members of different Baptist churches, with *nine* persons baptised on the occasion, were organized into an independent church, under the name of the BAPTIST CHURCH IN BENNINGTON, Vt."

The rapidly increasing population of the east village, made it an inviting field of labor for this young church, and called them loudly to make efforts to build up the cause of truth and holiness in the place, since they were then the only church organization in it. They were still supplied occasionally by neighboring pastors, for a year, until in June, 1828, they secured the services of Brother *Henry F. Baldwin*, who was ordained as their pastor Dec., 17th 1828. He served them in this relation till Oct., 1830, during which period they

had but little increase; reporting 43 to the association in June, 1828; and only 53 in June, 1830.* This slow growth was for the want of a suitable house for worship, for which they struggled hard, however, during the year 1829. They had held their meetings in the old Academy for about *three years*. But "in the spring of 1829, the church began to make arrangements for the erection of a meeting house. Aided by the hearty co operation of some enterprising individuals in the village, and by the generous inhabitants of the town and vicinity, they were able to erect a neat and convenient house of public worship, which was completed and dedicated to the service of ALMIGHTY GOD, July the 7th, 1830."

Elder THOMAS TEASDALE succeeded Elder Baldwin as pastor in Oct., 1830, and continued in that relation till February, 1832, when he was succeeded by Elder JEREMIAH HALL, in April of that year, who continued *three years*, as pastor of the church, or till April 1835. Under Elder Teasdale's care the church was somewhat enlarged, reporting in June, 1831, to the association, an accession of 17 by baptism, and 9 by letter, making a total of 70 members. The year 1831 being a year of general revival, the work continued, so that in June, 1832 after Elder Hall's settlement, the church had the pleasure of reporting the addition of 20 more by baptism, making their whole number 87. Every year of Elder Hall's ministry, there was a gradual increase and when he left them in 1835, they numbered 107 in fellowship. In the winter of 1834, the church held a series of meetings for two or three weeks, in which the pastor was assisted by Rev. GEORGE B. IDE, then of Brandon, Vt., and by Elder ARCHIBALD WAIT, of Rupert, whose labors were owned to the salvation of a few precious souls, and the accession of 12 by baptism to the church. These labors were useful to the students of Union Academy also, at that time flourishing under the care of Mr. *Adiel Harvey*, now, and for several years, Pastor of the Baptist church in Old Plymouth, Mass. The revival of this Academy from a long sleep of years, to a new course of usefulness, was under God, the work of Elder Hall and his brethren of the Baptist church, aided however by other friends of education in the village of various denominations, as well as by some of the brethren in churches around.

Elder Hall was succeeded by Brother *Samuel B. Willis*, a recent graduate of UNION COLLEGE, N. Y., who was ordained July 8th, 1835, as pastor of the church, Rev. G. B. IDE, then of Albany, preaching the Sermon from 1 Cor. II, 3. "And I was with you in weakness, and in fear and in much trembling." Elder WILLIS continued but *one* year, added a few to the church, both by baptism and by letter, so that he left 115 in their fellowship, as reported to the association in June, 1836.

The next Pastor was Eld. STEPHEN HUTCHINS, whose ministry extended through a period of nearly *six years*; or from 1836 to 1841

* Our esteemed missionary sister, Mrs. ELIZA W. Brown, the wife of Rev. Nathan Brown at *Sibsagor*, Asam, in India, was Baptised into the fellowship of this church Nov. 25th, 1830, among its earlier members.

He was favored with a *revival* of great power in the years 1839-40 ; which added 80 to the church by baptism alone, and 14 by letter , making a total in June 1840, of 206 members. During his pastorate there was a nett increase of about 80 members in the churches. In 1839, the spirit of Benevolence waxed so strong among the brethren of this church, that they reported \$64,00 contributed for various objects ; and in 1840, the sum of \$180,00, of which \$100,00 for Foreign Missions, and \$50,00 for Hamilton Institution, were given by the late Elias Dimick, one of their members.

In 1842, Elder Wm. W. MOORE took the pastoral charge of the church ; but remained only one year. This was a year of enlargement, during which 67 were added by baptism, and the church attained to a membership of 257, the largest it ever reported. But it was the year of the Advent excitement, and some were only transient professors, that went away and walked no more with the people of God, when they saw the Lord did not come as they had expected, to give them the kingdom. How hard it is to live and work by Faith, waiting for the Lord, and occupying upon our talents until he comes. Only the genuine disciple will do this ; and he sometimes seems to be turned almost back from the cause. But the revival of 1843 added some valuable members to the church.

Elder C. W. HODGES, one of Shaftsbury centre, was the next Pastor for about *five* consecutive years, or from the fall of 1843, to the fall of 1848. During his ministry, no extensive revival was enjoyed ; but some were added by baptism and others by letter, nearly every year. The church suffered a great loss in 1845, by the destruction of their "holy and beautiful house" of worship in a fire that entirely consumed it. But the kindness of their Episcopal Brethren allowed them a place of meeting in their destitution ; and in about one year and a half, they were permitted by the Divine favor to dedicate a new and convenient chapel to the service of God, which, with great sacrifices, they had re-built upon the site of their former sanctuary. May it long be to them as their *Father's house*, and become the spiritual birthplace of many souls. Elder Hodges continued as Pastor, until his failing health compelled him to leave them in the fall of 1848. He removed to Bristol, Vt., where he died in April, 1851, lamented by many to whom his labors had been blessed as a savor of life unto life.

His successor was Elder EDWARD CONOVER, who became their Pastor in the autumn of 1849, and remained with them till the spring of 1852, when he resigned, and removed to Lebanon Springs, N. Y. A few have been added to the church each of the last few years, and the number now stands in 1853 at about 160. For the past year they have had no settled pastor.

Thus it appears that this church has enjoyed an almost uninterrupted growth, during the brief period of their existence, now 25 years, during which they have seldom been destitute of pastoral oversight ; have enjoyed four or five considerable revivals, in 1831-2 ; in 1834 ; in 1839-40 ; in 1842-3 ; and in 1849-50, when some 18 or 20 were baptised into their fellowship. From the first about 280 have been added

to them by baptism ; 145 by letter ; and 15 by experience and restoration ; making, with the original names, a total of some 430 who have been embraced in their membership. Of these 166 have been dismissed to other churches, 54 dropped from the records, 29 excluded, and 43 have died ; leaving a present number (in 1852) of about 160. Has not God been good to his Israel in the First Bennington Baptist church ? For if they have shared largely in *trials*, and in *labors* to sustain the cause of truth among them, they have enjoyed precious harvests also, and rich consolations in Christ Jesus,—while a goodly number of brethren and sisters still remain, to carry forward the work of the gospel in their growing and prosperous community. May this church never be the least, in future years, among the *four* or *five* organizations that now form the sisterhood of churches in the village of Bennington.

The following brethren have served the church as deacons from the first, viz: *Enoch Winslow, Lorenzo Downs, Aaron Grover* and *Zadoc L. Taft*.

Brethren Charles B. Keyes, Truman Hendrix, Wm. Corbiere James Allen, L. Berry, Horace Fletcher, Z. L. Taft and A. B. Valentine have held the office of clerk in successive order to the present time.

In February, 1834, the church printed a "short summary of the FAITH and DISCIPLINE of the church," with a brief historic sketch of its progress to that time, which has furnished, with the file of associational minutes, the chief facts wrought into this short history of the church.

II. SKETCH OF THE SECOND BAPTIST CHURCH IN BENNINGTON, VT.

The Second Baptist Church in Bennington was organized in July 1844 ; and publicly recognized by a council that met with them on the 2d day of October, following. Elder D. TINKHAM of White Creek was *Moderator* of this council, and Dea. Z. L. Taft, of 1 Bennington, was *Clerk*. This church was composed in part, and has been subsequently increased, by the accession of members once in the connection of the First Shaftsbury church, for about *forty* years under the pastoral care of Elder I. Mattison. A crisis having come in that church, of such a nature, in the exercise of their discipline that it was found, if they went forward in a course of discipline, they must be rent in pieces, and in all probability, be scattered to the four winds of heaven. As the best expedient they could devise in such an emergency, they voted to dissolve their organization as a church, authorizing the clerk to give letters when applied for, to members of the old church, stating that they were members at the time of its dissolution, without giving any recommendation further of their standing.

This move has been called "hasty, and without reference to the feelings and advice of their former Pastor," so long their spiritual guide and counsellor, who was *absent* at the time, on a tour among his children in the west. In answer, we may be permitted to suggest, that Elder Mattison was not considered their pastor at that time ; but was

rather a minister at large, preaching sometimes for them, but often itinerating abroad, *when* and *where* he pleased. In the minutes of the Association for 1844, in a foot note, it is recorded thus of the 1st Shaftsbury church, "No pastor; but supplied with preaching by R. R. Bennett."*

These statements will be a sufficient justification of those brethren who acted in this matter, according to their most deliberate convictions in dissolving the old church, thereby preventing, as they feared, a long distraction, or a total wreck of the church.

In this situation of their affairs, a few who were willing hearted "first gave themselves to the Lord, and then to each other by the will of God" to sustain the worship of God, and the order of a visible church of Christ, in the thriving village of North Bennington. This place had no house for evangelical preaching, and no organized church in it, and it was perfectly consistent to the views and feelings of these brethren that an effort was needed of this kind, for the spiritual welfare of the people. Hence the incipient organization in July; and the subsequent act of recognition by the council that met in October.

At the meeting of the Association at the old house of the 1st Shaftsbury church in June, 1845, this new organization applied for admission to the body, and a committee was appointed, to consider their request, who reported as follows: "That having consulted the officers of said church—made inquiry respecting their organization—examined their articles of faith and practice, and finding them, in the opinion of your committee, to be orthodox, do therefore recommend that said church be received as a member of this Association." This report was accepted, and it was "voted," † That said church be received as a member of this Association, and that the Moderator, in its behalf, present to them the right hand of fellowship; " which was done by Elder I. Keach, the presiding officer of the body, to Deacon I. Gale, as the representative of the church.

Thus fellowshipped by the Association, this interest began its career as a church of Christ. They had already secured the services of Brother *Justin A. Smith*, as their pastor, who had been preaching some months among them. They had also secured a lot on which to erect a meeting-house in a fine location at the head of one of their principal streets. And on the last day of the Association, at the request of this new church, "after a very satisfactory and interesting examination, Brother *Smith* was solemnly set apart to the work of the Gospel Ministry." ‡

Elder *Smith* then, was the first pastor of this church, in which relation he continued till July, 1849, a period of nearly *five* years, when he resigned and soon after became pastor of the first Baptist church, in the city of Rochester, N. Y., where he still labors. During his ministry, he gathered a good congregation and consolidated the strength

*See minutes of 1844, page 4th, foot note.

†See Minutes of 1845, page 5th.

‡See Minutes of 1845, page 7th.

of the Baptist cause in, and around the village, so far as could reasonably be expected. And although the church enjoyed no special revival under his ministry, Elder Smith left them in a growing condition with 84 members, and possessed of a spirit of benevolence that had contributed \$156.40 for various objects during the previous year. In the *five* years of his continuance among them, he baptised 11; while 25 were added by letter; 23 by experience; and the church increased from 38 to 84 members amidst all the labor and hardship of building a house of worship. This is a convenient edifice, with tower, clock and bell; which was dedicated to the worship of God in January, 1846. Besides, the society have built about 100 feet of sheds on their lots for the convenience of their beasts, while they go up from the country around to keep holy day before the Lord. In these expenditures, the church has been greatly assisted by the community as well as in the support of their pastors.

In September, 1849, they secured the services of Brother *John D. E. Jones* as Mr. Smith's successor, who was ordained in November following and has continued as their pastor to the present time, now nearly four years. His labors have been crowned with a blessing in gathering in a few souls, and in retaining a good congregation to hear the word of life dispensed from one Lord's day to another. The church numbers about 100, at the present time, and is active in sustaining the cause of religious benevolence at home and abroad. There are still in the community around, many members of the old church, (as it is called) who might, without any great sacrifice of principle, it is thought, become members of this new interest, and aid its growth, as well as their own advance in grace by the connection. They are generally friendly to the pastor, and seem to be waiting for a time of refreshing from the presence of the Lord, to enliven their graces and make them ready co-laborers in the vineyard of Christ. May the spirit be poured out richly and speedily upon that place, and the stately goings of our God be there seen in the sanctuary, and among all his people.

A few individuals have purchased and fitted up a neat parsonage for their minister at a cost of some \$1100. Shall such sacrifices be in vain? We think not. But the showers will yet come down like rain upon the new mown grass, in answer to prayer, and the promise never fail, that "he that goeth forth weeping and bearing precious seed, shall come again rejoicing and bringing his sheaves with him."

Since their organization in 1844, now nearly *nine* years, 21 have been baptised, 47 added by letter, and 23 by experience, making 129 that have been in their fellowship, with the 38 original members; of whom 18 have been dismissed, 3 excluded, and 9 deceased, leaving about 100 as their present membership. ISAAC GALE, and W. J. WATSON have been the deacons of this church, and Wm. E. Hawks its only clerk.

III. SKETCH OF THE FIRST BAPTIST CHURCH IN HOOSICK, N. Y.

Concerning the rise and progress of the Baptist cause in the town of Hoosick, N. Y., and especially of the First Hoosick Baptist Church, as it is now designated, we are able to give the following account. It is to be regretted that a fuller sketch could not have been secured, but the compiler failed of any aid in regard to it, from the Pastor of the church to whom he wrote, and hence has made out the following sketch from general sources of information, by the minutes of the Associations, and verbal statements from some of the aged Brethren yet living in the town.

The first Baptist preacher we have any account of, lived in the north-west part of the town, but he had no church. Another minister named David Skeels lived at the corners, or in that vicinity in the earlier settlement of the town, but he also reared no church.

The first organized Baptist church in the town was the *St. Coix church*, alluded to at page 28 of this work, as situated in the vicinity of the Bennington battle ground in the northeast part of the town. More correctly, it was located near what is now called North Hoosick, and south of that precinct, even to the present village of Hoosick Falls. This *St. Coix church* was formed soon after the war of the revolution, probably about the year 1782-3, from the most authentic accounts, and held the corporate name of the *first Baptist church* in Hoosick, as the later records, yet extant, testify. This organization never had a meeting house; but met for worship in private houses among its members and friends. Its preachers were Jehiel Fox, (afterwards Elder Fox from the Chester church for years,) and Aaron Haynes. Mr. Haynes, we are informed, was ordained in this church, and continued as its Pastor till the church was dissolved, August 9th, 1812; at which period some of the members united upon their letters from this body, with the Mapletown church.

The origin of the latter church, as the present First Hoosick church was called in the minutes of the Shaftsbury Association till the year 1811, is given in the following words, copied from the records of the church, May 3d, 1853, in the possession of John Haynes, Esq, (a son of Elder A. Haynes, mentioned above,) and for several years a clerk and Deacon of the church. The records run thus :

"March 16th, 1785. The Brethren and council met at the dwelling house of widow Robinson, in Bennington, agreeable to appointment to attend the ordination of Brother William Bentley. "1. Proceeded to inquire into the standing of the Brethren, to know whether it was their minds to be constituted a church in body politic: [*ecclesiastie* is meant, we presume.] "2. Agreed to be a church, and were constituted and fellowshipped by Jacob Drake, *Elder*; Joseph Cornell, *Elder*; Amos Burrows, *Elder*; and Brethren of the council, Benjamin Vaughn, Jeduthan Gray, Moses Kellogg, and Amaziah Martin; and agreed to take the Scriptures of the Old and New Testament to be our rule of Faith and Practice. "3. Proceeded to renew our request for Brother Bentley to be ordained in the church; and he agreed to our

call. "4. Proceeded to examine his call to the work of the ministry and to this people. "5. The church and council obtained satisfaction respecting his ministerial gifts. "6. Proceeded to preach a sermon suitable to the occasion from *Acts 20: 28*, last clause, delivered by Elder JOSEPH CORNELL, Pastor of the Baptist church in Manchester, Vt. "7. Opened the door for any objection why said Bentley should not be ordained; and finding none, proceeded by prayer and laying on of hands to ordain him. JACOB DRAKE, *Elder*, made the ordination prayer, and gave the charge. JOSEPH CORNELL, *Elder*, gave the right hand of fellowship; and AMOS BURROWS, *Elder*, made the concluding prayer. "8. Adjourned the meeting to Mapletown, at the dwelling house of brother Harper Rogers, to meet at *Two o'clock P. M.* of tomorrow."

"March 17th, 1785. The church met according to adjournment and opened the same by prayer to God for direction. 1. Proceeded to choose Thomas Haynes their *church clerk*. 2d. Adjourned the church meeting to March 26th, then to meet at the house of Brother Harper Rogers."

Such is the account of the origin of this church. It first united with the Shaftsbury Association in 1792, with only 15 members. It continued small, and made no report to the association for the years 1794, '95, and '96. But in 1797 it was represented by Elder SAMUEL ROGERS, who reported an accession of 14 during the year, and a total of 26 members. He continued among them for five or six years, during which period the church increased to about sixty. There was a destitution of years, after Elder Rogers left them until 1805, when the name of Elder DAVID RATHBUN appears as a messenger and Pastor of this church for five years. He found them weak and small, only about 20 in number; but his ministry was favored among them in 1807-9, and some 25 to 30 were added to the church under his labors. He sustained himself in part among this people by teaching a school.

Elder JAMES GLASS was the *third* Pastor, who came to them from the Cambridge church in the spring of 1810, and after enjoying a glorious revival, an account of which is given on page 128 of this work, from his pen, he prematurely died of consumption in 1811 greatly lamented by his people. During his brief Pastorate, the church increased from about 55 to 141 members. This was the first *large* accession the church had ever enjoyed. And now by the dissolution of the St. Coix church in 1812, the whole town was open to the labors of this church, at least the eastern and central portions of it. The first house of worship was built in the eastern part of the town in a precinct, called Mapletown to this day. It was erected about the year 1792 although not completed for several years. This house was taken down, and another built by the community around it some 25 years ago, but is not under Baptist control. The house at Hoosick Falls was built in 1798, or about that time. This was done by subscription, for the use of the Baptists chiefly; but free for all others when not occupied by them. It is still standing, though quite in need of repairs for its preservation. And here also we might remark that about 20 year,

since, the church and society erected a house at what is called Hoosick four corners, which is exclusively their own, and nearest to which the membership of the church has resided for many years.

After the death of Elder Glass, we find the name of Elder THOMAS PURINGTON as Pastor of the church for two years during the dark period of the war of 1812-15. But few additions are given, and the church on the whole decreased in five years to about 95 members. In 1816, the name of OBED WARREN occurs on the minutes as Pastor of the church; and I. WEBB in 1817. In 1818-19 there is no pastor given. The church received an accession of about 20 in these years by Baptism, but from dismissions and other causes it did not increase in its aggregate numbers. And the same remarks will apply to the period of Elder GEORGE WITHERELL'S pastorate from 1820-22 during which some 13 were added by baptism and letter, while about the same number were lost to the church, and in 1823, only 80 were reported as in fellowship.

But days of prosperity were at hand, and the tide once more set in favor of this drooping branch of Zion. The record of 1824 presents the name of Elder ISRAEL KEACH as pastor of this church, whose ministry continued for sixteen years, the longest of any of their Pastorates. He had been reared in the town, (being the son of Abraham Keach, a member of the church) was baptised by Elder Glass at the early age of 14, in his last revival, and when about 18 he was licensed by his native church to preach the gospel, and was their supply in the year 1815. Then for eight years, he was absent from them, having the Pastoral charge of the 2d Baptist church in Sandisfield, Mass., where he was ordained in June, 1817 to the work of the gospel ministry. He was favored with two seasons of revival, in which he baptised about 60 souls.

In his connection with the Hoosick church, he was alike favored of God, baptising in the 16 years of his pastorate about 200, and receiving about 75 more by letter, greatly enlarging their borders and their strength.

Scarcely a year elapsed in which he did not baptise some, and there were four revival seasons during his pastorate, in the years 1825, 1827, 1831-2 and 1838. The *greatest shower of grace* descended upon his people, with other churches around, in the years 1831-2, so that he was privileged to baptise about 100 ere the work had ceased among his people. This revival enlarged the church to the number of 252, the greatest membership they ever reported to the association. Another gentle shower in 1838 added 25 by baptism, but from dismissions, and a few exclusions and deaths, the church numbered only 184 when his name last stands in their connection, in June, 1839.

Following him have been these names as Pastors of this church in successive order as published in the associational minutes. In 1840-1, Elder ARCHIBALD KENYON, who added a few to the church; in 1842-3, Elder J. B. WILKINS, who baptised about 60 in one year; in 1844, Elder J. MITCHELL; in 1846-'48 Elder C. G. GURR; and from 1849 to the spring of 1853, four years, Elder WM. ARTHUR has been their

Pastor, but has now removed to West Troy, N. Y. There has been no revival, and few have been added to the church in the last *ten* years. Their present number is about 100 in standing, and they have the wealth among them to sustain the gospel well, and do good abroad ; as well as territory sufficient to engage the active energies of a good minister of Jesus Christ. May they soon find such a man, and unitedly co-operate with his labors, until a harvest of souls shall be gathered in once more among them, as in 1831-2, and in 1811, under the ministry of the lamented Glass.*

This church was dismissed from the Shaftsbury Association at its own request in 1841, and united with the Stephentown, where it continued till 1851, when it returned home again to its old mother.

P. S We cannot take leave of the Hoosick churches without saying a word in regard to two other recent organizations in this town. One is called the *West Hoosick* Baptist church, constituted in 1844 by a membership from the White Creek church mostly, under the care of Elder Daniel Tinkham. But as it has never been associated any where, we can give no statistics of its condition. About 60 were dismissed to form it, and we presume its present membership somewhat exceeds that number, as some have been baptised among them. They have enjoyed preaching part of the time, by various ministers.

The other interest referred to, is at *Hoosick Falls*, where the influence of the First church had greatly declined after the erection of the house of worship at the corners, so that no regular services had been held for years, till about 1847. In the fall of this year, a young man named *Gregory*, a licentiate of 2d Sandlake Baptist church, located there, and labored about 2½ years under the patronage of the New York Bap. Missionary Convention. The Lord poured out his spirit ; some twenty or more were baptised by Br. G. after having been ordained, and a church was constituted ; but it has never connected with any association. Elder G. removed west in the spring of 1850, and the church has had preaching but a little of the time since, many having moved away, they are still weak and few in number. May the Great Shepherd think on them, and send them help in due time.

IV. SKETCH OF THE MANCHESTER BAPTIST CHURCH.

The Baptist church in Manchester, Vt., was constituted June 22d, 1781, by ELDER NATHAN MASON and other brethren present from his church in Lanesboro, Mass. From this it appears that many of the early settlers of the town, were from that Baptist colony in Berkshire co. that had come up a few years before from Rhode Island and South Eastern Massachusetts. At the same time ELDER JOSEPH CORNELL

*The following Brethren have served this church as Deacons: Ebenezer Arnold, Daniel Rose, Solomon Gale, John Haynes, Isaac Gale, Henry Bovee, Richard Ostrander and Prosper M. Armstrong. The following have been clerks: Thomas Haynes, M. D., till 1792 from the organization ; then Daniel Rogers, Benjamin Randall, John Haynes, Hart Philips, P. M. Armstrong, H. Hawks and now Abraham Hoag.

was elected Pastor of the church and the records say; "He, having accepted the call; after prayer to God, Elder Mason proceeded and gave him a solemn charge to be faithful in the execution of his Office, and then gave him the right hand of fellowship. He also gave a solemn charge to the church to do, and perform their duty to him as their Elder." And the same day *Benjamin Vaughn* was chosen clerk of the church, which office he discharged for *ten years*. ELDER CORNELL was from Swanzey, Mass. originally; but removed to Lanesboro, and was there ordained in 1780, soon after which, at the request of the Manchester people, he removed to that place, and began his labors among them in the autumn of that year. There was a revival in progress at that time, as we understand, but how many became its subjects we are unable to determine. Nor is there any account of the number he baptised, in a ministry of 14 years. The records of the church which have been consulted, do not give the names in such a way that we can tell the number of additions from year to year, nor how many in all were added to the church. And so of the statistics of the associations to which this church belonged for the first 50 years of its existence. It united with the *Shaftsbury* Body, in 1784, but never met again with that Body, it is presumed, for 45 years, or more; because in 1785, the VERMONT BAPTIST ASSOCIATION was formed in Elder Cornell's barn, to which this church became connected, and remained for some *ten* years. By this time the Vermont association had enlarged its borders, and stretched its arms to the north, so far as to embrace the churches in Orwell and Shoreham 60 miles off; leaving them on the extreme southern limit. From their distance from the centre of this Body, and from their own depressed condition for years after Elder Cornell's removal, as well as the distracted state of this association, they were discouraged; and failing to represent themselves, were left off the minutes, and never reunited with the Vermont Body, nor as we can learn, with any other, until 1818, when the MANCHESTER BAPTIST ASSOCIATION was formed in the town, embracing a few adjacent churches, that held together in an associated body till about 1830. Of course for want of accurate statistics, usually preserved in the minutes of associations, we can only approximate the members added, and the totals in this church, from time time. Many of those resided in town when Elder Cornell moved into it, and who invited his services among them, were transient settlers, gathered there as a post of safety, during the troublous scenes of the war of our Independence; who at its close removed, and settled elsewhere, so that the church suffered a diminution of its numbers and strength. In the minutes of the Vermont Association, held at Pittsford, Oct. 3d 1792 now before us, they reported a total of only 43 members. And when Elder Cornell was fully dismissed from the church, April 12th 1795, one reason given on the records is "that the church is reduced to a small number, and the Elder wishes to have his liberty to go and preach elsewhere." He removed to Galway, Saratoga co. N. Y.

It was a low time for several years, for although a house of worship had been built about 1790-93 yet the want of a regular pastor and the stated means of grace for several years in succession, much

hindered their growth of the church. And yet such had been the reputation of Elder Cornell, during the period of his ministry, that he and his church had frequent calls abroad in every direction, to aid sister churches in ordaining their Pastors, and adjusting difficulties that arose in the travel of these churches.

The *second Pastor* was Elder CALVIN CHAMBERLAIN who came from Brandon and took charge of this church in the month of April, 1801. He found things in a sad condition; but by diligent effort he gathered in a harvest of precious souls in the year 1803 and 1804, as stated by one of the Brethren, yet living, and himself a subject of this gracious work. Some 30 or 40, he thinks must have been Baptised, and the interests of Zion once more flourished. In 1810, a few more were gathered in; but not till the year 1817, is there record of any large increase. During this year, from April to October, about 30 were baptised; and during the two following years, some 15 more are reported as having been added by Baptism, some of them dissenters from the Congregational church, seeking the baptism of the Gospel at the hands of the venerable Chamberlain, because it was denied them in their own church. The number of members in fellowship reported to the *Manchester Association*, which met at West Dorset in the baptist meeting house Sept. 22d 1819, was 93. The messengers for that year were ELDER CHAMBERLAIN, *Deacon George Galusha*, and Brethren Truman Hill, James Wheaton and J. S. Pettibone; the latter serving as clerk of the Body.

In October 1818, the church voted to adopt and print a summary of Articles of Faith and practice instead of those adopted at the first establishment of the church, but as none are to be found now, it is presumed the vote was never executed.

In March 1823, Elder JOHN R. DODGE was associated with Elder Chamberlain as an assistant pastor, and continued about two years. During this time, Aug. 27th 1823, the unusual occurrence transpired in the history of the church, of the ordination of Deacons. These were, Brethren *Truman Hill*, and *Peter W. Dean*. Delegates and ministers, invited from several churches in the vicinity were present; when a sermon was preached by Elder P. W. Reynolds then of Rupert; prayer by the same, with imposition of hands by Elder C. M. Fuller, and Deacon *Isaac Gray* both of West Dorset; and the right hand of fellowship was extended with appropriate remarks by the assistant pastor of the church, Elder Dodge; and a charge was given to the candidates by Elder C. M. Fuller. It is to be regretted, that these officers are so seldom ordained to their appropriate work, among our churches, in these latter years. Elder Chamberlain did not wholly resign the charge of the church till he died. And in his last days he was permitted once more to see the salvation of God among his beloved people. In the fall of 1824, from September to December, a revival was enjoyed that brought some 20 to 25 members into the church whom Elder Dodge baptised into their fellowship. With such influences around him, Elder Chamberlain passed away from among the living on Earth, to his reward in Heaven. He died in Nov. 1824, after having served the church as sole Pastor for about 22 years, at the

ripe age of 64. Elder Chamberlain was a man of solid piety, firm in his principles, sound in doctrine; and respected by all who knew him for his grave, consistent demeanor. "*And though dead he yet speaketh;*" and "*his record is on high.*"

Elder Dodge was succeeded in the spring of 1825, by Elder P. W. REYNOLDS, whom the church invited in April, to preach for them one half the time for two months. In November following he became a member and Pastor of the church, and removed into the town, where he still resides. For about *four years* he served them, during which time there were frequent accessions by baptism, though the records of the church do not furnish the number nor the names of all. In 1826, some 12 to 15 were baptized, and in 1827, the church reported 99 to the association, as their entire number, but none baptized that year. In May, 1829, Elder Reynolds gave notice that he should close his labors, and asked a letter of dismissal. Meanwhile he had expressed a diversity of sentiments from the body of the church, which soon ripened into the views of ALEXANDER CAMPBELL, of *Bethany*, Virginia; whose system he has now advocated for more than 20 years. The church labored for months to reclaim him; called a council for advice, but all to no avail; and finally in December, 1829, they withdrew their fellowship from him. But he, with some 10 or 15 others from the church, set up a counter interest, that has existed in town ever since; though in a feeble state as to numbers, and the means of sustaining their visibility.

And now for a year or two, the church were like sheep having no shepherd, and exposed to be a prey in the teeth of the devourer; but obtaining help of the Lord, they continued, and in the winter and spring of the year 1831, they enjoyed for a few months the labors of Elder A. D. Gillette, now of Philadelphia, which strengthened their weakness and inspired them with new hope as a church. In the month of July, Brother MOSES FIELD began his labors among them, and was ordained on the 16th of August, and became their *fifth* Pastor. And now the waters in the pool of salvation were stirred among them; for in August, and onward for months, accessions by baptism occurred, until about 30 were thus added to the church during the year. This was a great encouragement both to the church and their youthful Pastor, amidst the arduous labors of his calling. Elder Field remained about three years, during which time, in 1833, their present house of worship was erected and dedicated to the worship of Almighty God. It is of brick, about 40 by 50 feet, with steeple, and conveniently finished within; having a porch and singing gallery over it, and capable of seating about 500 persons. This house is located at FACTORY POINT, now becoming the largest village in town, because of its water-power and proximity to the railroad depot, and one and a quarter miles from the Court-house, and old village. And we presume we venture nothing in saying that, although there is a BANK, COURT-HOUSE, and the BURR SEMINARY, all located at the old village on the hill, yet in a few years, from reasons given above, FACTORY POINT will be the leading place in Manchester, both in population and business. The Baptist and Episcopal meeting-houses have

always been in this village. During the ministry of Elder Field the condition of things was very much improved in the church. And in 1833 they united with the *Shaftsbury Association* again, whose territory had become narrowed down to Bennington county and vicinity, where they have since remained. They reported a total of 87 members in fellowship that year.

Elder SILAS KENNEY succeeded to the Pastorate in the autumn of 1834, and remained two and a half years, or till March, 1837. It was a time of trial during Elder Kenney's ministry, from difficulties between individuals, and he baptized only *one* or *two*; when he removed, leaving about 75 members in the church, and his beloved companion sleeping in the dust beside the ashes of the venerable Chamberlain and his wife.

Their next, or *Seventh Pastor*, was Elder DEXTER P. SMITH, now in *Iowa*, who labored a year or more, in 1838-39, and gathered a harvest of some 50 souls into the church, assisted by the labors of Elder Wm. Grant, in a protracted meeting, held in the busy month of July. For a *week* or *two* baptisms occurred almost daily, and in that single month, about 40 went down into the water, and were "*buried with Christ*" in the liquid grave, in token of their death to sin and obedience to him as their Leader and King in Zion. Elder Smith removed in the spring of 1839, leaving about 126 in fellowship.

Elder D. W. BURROUGHS was the next Pastor, who continued only about *one* year. In March, 1839, the church, by a unanimous vote, adopted a revised set of *Articles of Faith and Practice*, but these for some reason, shared the fate of a former revision in 1818, and were never printed for the use of the church. In March, 1840, the church "*voted* not to fellowship those who deal in, or use intoxicating drinks."

For a while the church was supplied with preaching in 1840-41, by Elder JOSEPH PACKARD, who baptized *four* in the fall of 1841.

Their *Ninth Pastor* was Brother HARVEY I. PARKER, who settled among them about the close of the year 1841, and was ordained the 26th of January, 1842. In the summer of that year, some mercy drops fell upon Zion, and in November, during a meeting of days, in which the Pastor was assisted by Elder M. D. MILLER, now of *Madison*, Wisconsin, some 25 were baptized in the fellowship of the church. In all, there must have been added during Elder Parker's ministry of *three* years, about 33 by baptism, and 15 by letter, enlarging their number to 136, reported in 1843 to the Association. This was probably the highest number of members ever in the church at one time. In November, 1844, Elder Parker was dismissed at his own request, and removed to Burlington, where he has been Pastor of the Baptist church ever since, till the spring of 1853.

From that time, changes have been the order of the day in respect to pastors, no less than *four* having been settled and removed in *seven* years. It may not be the province of a historian to divine the cause of these frequent changes, but it is sad to be compelled to record them, for usually they indicate some wrong policy in a church, either in settling, or dismissing their pastor. Elder G. S. STOCKWELL was

pastor for about a year, from May 1845, to April 1846. And in 1846 Elder H. Crawley succeeded him in May, and staid two years, or till April, 1848. Neither of these baptized any, for it was a time of declension and trials among some of the brethren, and the Holy Spirit was grieved away. The association met in Manchester this year, to which the church reported 100 members as their total number.

In September, 1846, Elder WINTHROP MORSE, from Massachusetts, took charge of the church, and in one year baptized *four*, when he removed. After a destitution of some seven months, the church settled Elder STEPHEN WRIGHT in May, 1850, who remained about two years, baptized *three*, and removed in April, 1852. During this last pastorate there was some advance made by the church, in her *external*, if not in her *internal* affairs. The house of worship was somewhat improved, within and without; and in 1851 especially, the Sunday School increased to an average attendance during the summer months of about 60; and the library was enlarged during the two years, by the purchase of some 25 dollars worth of solid religious reading.*

In seventy years this church has had no less than 13 Pastors settled among them. The longest pastorate was that of Elder Chamberlain, 22 years. Elder Cornell's of 14 years, is the next; and of the rest, scarcely any exceeded three years. Since 1800, as near as we can estimate from imperfect data, about 240 to 250 have been baptized into the church; about 100 added by letter; 175 dismissed; and 76 excluded. How many have deceased, we are unable to say, but there now remains about 95 in membership.

This church has licensed five or six of its members, all previous to 1824, to improve their gifts in public speaking. some of whom have become ordained and useful ministers of the gospel. The following brethren have served as Deacons in the church; Benjamin Vaughn, chosen in 1782; George Galusha, in 1812; Truman Hill, in 1820 to 1823; Peter W. Dean, 1823 to 1827; Benjamin Sutherland, from 1825 to 1837; David Vaughn, 1828 to 1834; A. Tourtelot, 1834 to 1845, and Loring Dean, chosen in January, 1838, and John Chapman, 2d, chosen in 1845, which last two serve at the present time.

The Clerks have been as follows: Benj. Vaughn, from June 22, 1781 to July, 1791; Ebenezer Hurlbut, from 1791 to January 1802; Roger Sutherland, 1802 to December 25, 1806; David Vaughn, 1806, to June 1834, about 27½ years; A. Tourtelot, from June 1834, to Dec. 9, 1834; J. S. Pettibone, from December 9, 1834 to October 2, 1835; Loring Dean, to May 28, 1836; Martin Slocum, to March, 1840, and since that time, John W. Harris, now 12 years. *Nine* different persons have served the church as Deacons, and *nine* as Clerks.

* Elder Jonathan R. Green was settled in May, 1852, with this church, and entered upon the duties of his pastorate with great ardor; but in a few months he fell at his post with his armor on, a victim of the malignant dysentery that prevailed in and around Factory Point the latter part of the summer, and cut off several others in the vigor of life, and in the midst of their usefulness. Elder G. died in the affections of his people, and of the community. Lord's Day evening, September 19th, 1852, aged 51. Since his death the church have been destitute of a pastor, until the present time, June, 1853, save an occasional supply.

And now, in conclusion, would this church put on her strength, and unitedly come up to the help of the Lord against the mighty, and, by a liberal support of the ministry, and all the institutions of religion among them, occupy vigorously their interesting field of labor, they might be, with the Divine blessing, one of the most *efficient churches* of our denomination in the county of Bennington, if not in the whole State.

V. SKETCH OF THE BAPTIST CHURCH IN POWNAL, VT.

The existence of Baptists in Pownal dates back as early as the year 1772, when a few brethren were gathered into a church by a minister named Benjamin Gardner from Rhode Island, that existed only a few years, in consequence of the defection of Mr. Gardner from the purity of a minister's life, which threw them into confusion. This body had reached the number of *sixty* members, as the result of an awakening among the people in 1773.* This church remained in a broken state, after Mr. Gardner's fall, till 1781, when they were visited by a minister named FRANCIS BENNETT from Foster, Rhode Island, whose labors were blessed to their strengthening so that they resumed the order and walk of a Gospel church the next year, as the records of the present organization show, in the words following: "POWNAL, Nov. 25th, 1782. A number of persons assembled together in said Pownal and made solemn covenant in the order of a Baptist church. There were present from the church at Adams, (or 1st Cheshire) Elder PETER WERDEN, brethren Stephen Carpenter and John Lasure; from the church at Stillwater, Elder LEMUEL POWERS, and brother Benjamin Irish; from the church at Coventry, Rhode Island, Elder CALEB NICHOLS, brethren John Parker and Daniel Comins; from the church at Hancock, Elder CLARK ROGERS, and brother Robert Carr; who after beholding our order, gave us fellowship as a Gospel church."

Few entries of church business are recorded for a number of years, and we suppose its travel and progress was mixed with joys and trials labors and imperfections, not having a regular pastor, as we can learn, till 1788, when Elder CALEB NICHOLS from Rhode Island removed into the town and become Pastor of the church.†

Of the progress of this church during the Pastorate of Elder Nichols, we can give but a meagre account from the materials at hand. Suffice it to say, that in the last ten years of it, there were added to the church 100, raising them to an average number during his ministry, of 130 members. This church first united with the Shaftsbury

* See Benedict. Vol I., Page 336.

† In 1790 a second Baptist church was constituted in the north west part of the town, of which Elder Bennett, (before mentioned) was Pastor for many years. But this church was never connected with the association. Elder Bennett lived and died in town; and his church became extinct years ago.

Association in 1793, with 72 in their fellowship, and Elder Nichols as their Pastor. The next year they reported the large accession of 64 to their number with a total of 137, Elder N. after fifteen years of useful labor among this people died in their affections, Feb. 27 1804, in the 61st year of his age.

The next Pastor was Elder DYER STARKS, for *three* years; but no enlargement of the church is recorded in this period. For three or four years again they were without a pastor, from 1807-10. And during this time they were favored with a gracious revival once more, aided by the labors of Elder J. Leland, so that in 1808, they reported to the association meeting with them that year, the accession of 77, and a total of 192 members in the church.

In the year 1811-12 we find the name of Elder DAVID HULBERT as Pastor; and then 3 years of destitution again till 1816, when the name of Elder GEORGE ROBINSON is found as Pastor for *five* years. But from 1811 to 21 it was a time of declension in which not more than *five* persons were added to the church according to the minutes of the association. For many years, the church was supplied in their seasons of destitution by *two* Licentiates living among them, named *Benjamin Gardner*, and *Dr. Cranmer Bannister*: Elder Leland of Cheshire usually baptising for them.

In 1822 they report 26 baptised with a total of only 95. In 1824-5, Elder EDWARD GREEN is reported as Pastor, and 31 as baptised in 1824. In 1829, we find the name of Elder WAKEMAN G. JOHNSON, occurs as Pastor. And in 1831-3, Elder GREEN was again their supply with an addition of some 15 in the time. But in 1834 the name of Elder ELIHU DUTCHER occurs, and stands as their Pastor till 1837. During his first year, in midsummer, a powerful revival was enjoyed as the result of a protracted meeting, in which various ministers assisted, among whom was Elder Eber Tucker an evangelist, and 59 were baptised raising their number to 107.

In 1837 another season of refreshing was enjoyed in a similar meeting in which their Pastor, Elder THOMAS S. ROGERS, was aided by Elder WM. GRANT, which brought in another accession of 20 by baptism. Elder Rogers was ordained in the midst of this meeting. He only remained a year. After him we find the name of Elder ISAAC CHILDS as Pastor, in 1838-9. and then a destitution for three years.

In 1843 the name of Elder D. W. Gifford occurs, with no addition, and a total of 78 in fellowship.

But in 1844, Elder MATHEW BATCHELOR settled among them, and has continued, to the present time, a period of *nine* years; and the longest pastorate enjoyed among them since the days of Elder Nichols. During the first two years of his labors, some 20 were added by baptism, and 15 by letter, making them 100 strong. Since then, mostly in the year 1848-9, about 30 more have been added by baptism, and they now stand with a membership of about 100 in their fellowship.

This Pownal church have built, and helped to build three houses of worship, in the last twelve years, only one of which, however is exclusively under their control, although they have rights in each of them, in common with others. Whether this policy of multiplying

meeting houses in so many localities, and not owned or controlled by any particular denomination, shall prove useful and God-honoring in the end, remains to be demonstrated among them, by two illustrations, at least.

Of the officers of the church, beside the Pastor, we are unable to give any clear account; except that Benjamin Gardner and Joseph Myers, have served as Deacons for many years; and the *latter*, as, clerk, some 25 years or more.

VI. SKETCH OF THE RUPERT BAPTIST CHURCH, VT.

This church was originally a branch of Elder Obed Warren's church, in Salem, N. Y. But on the 25th of May, 1803, it was regularly organized into a distinct body, by a council that met with them, composed of Elders Warren, of Salem; Isaac Beal, of Pawlet; Barber, of Bottskill; Sylvanus Haynes, of Middletown, and Clark Kendrick, of Poultney. The church was then composed of 32 members, and a Br. ALVIN WALES was ordained as their Pastor at the same time.

In the year 1804, they were favored with a precious revival season, and some *forty persons* were baptised into their fellowship; one of whom, Br. Seely Sherman, furnished the chief materials for this sketch. But trials succeeded, and in 1806, by the advice of a council of five or six ministers, and other brethren from neighboring churches, *twenty-four* members of the church were excluded, which reduced their number considerably. Still they reported 73 members to the Vermont Association, in October of the year 1807. In 1809, Elder Wales left them, and for several years they were without a pastor, though occasionally supplied by neighboring ministers—Barber, Beal, Brown and Warren, with the administration of the ordinances until 1813.

At this time a licentiate of the church, who had preached among them some in their destitution, was called forth into the ministry, and in October was ordained Pastor of the church. This was Elder WERDEN P. REYNOLDS. He sustained this relation till 1825, or nearly 12 years, during which period the church was favored with a number of revival seasons, and became quite large and strong. In 1814, the first year of Elder Reynolds' ministry, 21 were reported as having been added to the church, making a total of 93. In 1819, they reported to the Manchester Association a total of 153 members. And in 1825, when the association met with this church, September 21 and 22, they reported three baptised, and a total of 120. Elder Reynolds had now removed, and became pastor of the Manchester church. He was several times Moderator, or preacher of the Introductory, at the associated meetings of this Manchester Body.

From 1825 to 1830, various ministers served them a short time each; but it was a period of dearth and declension, for the want of

regular pastoral oversight and instruction. In 1830, Elder ARCHIBALD WAIT was settled over the church, and continued for *four* years to preach and administer the ordinances with good success. And during his pastorate, especially in the years 1831 and '32, showers of blessings descended upon that thirsty Zion hill, and many valuable members were added, some of whom still live to adorn their profession,* while others went back as usual, after such times of revival, to their former lusts in the world. The number added during Elder Wait's ministry of two years, was nearly 100. After this revival, the church became divided by the introduction among them, of the peculiar sentiments of Alexander Campbell, who *himself* visited the place, in one of his tours, and added fuel to the flame of discord already kindled. As a result, nearly or quite half of the members, with a good portion of the property in the church went off, and formed what they called a congregation of *Disciples, a lais* CAMPBELLITES, which greatly weakened the church, and has affected its prosperity ever since.

From 1834 to 1840, a period of *seven* years, it was a time of declension and trial, as well as weakness in the maintenance of the ordinances of worship. Still they had occasional preaching, and for brief periods regular preaching by various ministers. Among these were Elders M. L. Fuller, H. H. Haff, *Wm. Cormack*, (a licentiate from Lakeville church in Greenwich,) A. Wait again, E. Soullard, and S. A. Estee, of Salem.

In 1836, while Br. Cormack was their supply, they reported 123 members to the Washington Union Association, with which they had now united. But in 1841, when Elder Wm. Grant had become their Pastor, they reported only 84, of whom 9 had been baptised during the year before. So much had they lost during the period of pastoral destitution. When will churches learn to believe the policy of the Savior is the wisest, and *secure*, and *well* support a Pastor constantly, for their own comfort, peace and prosperity? A little more forbearance or sacrifice on the part of a church to make the minister comfortable, would save him the trouble of removal, and themselves the loss of a tried and useful pastor, as well as the inevitable decline with which God visits a *neglect* or *maltreatment* of his public servants. After *two* years Elder Grant removed, and they were destitute of an undershepherd till the spring of 1844, when a young man fell among them, Br. *George W. Freeman*, whose services they secured, and who was ordained pastor of the church on the 19th of June, 1844. He sustained this relation for about three years, when he removed to Fort Edward, N. Y., in April, 1847. Elder F. found about 60 members in the church, baptised 10, and left about 75.

* "Under the ministry of Elder A. Wait, Milo Frary was converted and joined the church, and afterwards entered the ministry and became eminently useful in the churches. About that time Daniel Matteson was converted, joined the church, and entered upon a course of study in the New Hampton Theological Institute, in New Hampshire. In that Institution, in the neighboring towns, and especially in Sanbornton and Meredith, God was with him, and hundreds were converted and joined the church through his faithful labors. He died with his armor on in Meredith, N. H., A. D. 1840."

Elder ALFRED HARVEY, from Hebron, N. Y., succeeded to the charge of the church in 1847, and continued *two* years. During his pastorate in the fall of 1848, he baptised nine converts, as the result of a meeting of several days duration, in the busy season of corn harvest. Elder H. was assisted in the labors of this meeting by a number of his ministering brethren in other churches around. He left 82 members when he removed to Westerlo, N. Y., in June, 1849. In June, 1848, this church first united with the Shaftsbury Association, at its session in Manchester. It had been connected with the VERMONT, till 1818, when it became a member of the newly formed MANCHESTER Association, where it continued till that body was dissolved in 1830. It *next* joined the WASHINGTON Association in 1830, during Elder Wait's pastorate; and still later, in 1835, with other churches of the WASHINGTON and BORTSKILL Associations, was merged into the WASHINGTON UNION.

From April 1849, Elder Nelson Combs served as pastor *one* year. The Shaftsbury Association met this year with them, though but poorly attended, from the unfavorable place of meeting, in the remote and isolated corner of Bennington county, in which this church is situated. Elder Combs removed in 1850 to Saratoga county, and for six months of the year 1850, Elder Daniel Eldridge, of Salem, was their supply; since which, until the spring of 1852, they have been mostly without the Word and ordinances of Christ's house among them. But once more the Lord has remembered them, and called a man from his shop (Br. Chas. Coon.) and sent him to break to their souls the bread of life, and we hope "to strengthen the things that remained, that were ready to die" among them.* Their last reported number in 1853, was 75.

From the *first*, the following brethren have served the church as clerks: Roswell Flower, John A. Waldo, Seeley Sherman, Seeley M. Sherman, Joseph Parker, Josiah Sherman, Richard Brown, Sterling Sherman and Squire R. Sherman. The names of the Deacons are not given us. We find, however, in the Minutes of the Association among the Messengers, the following Deacons: Asa Nurse and Daniel Waldo, in 1809; Dea. R. Flower, in 1820; and Deas. Flower and D. Waldo, in 1823. And in 1825, Dea. Wm. Scott is joined with the last two, and in 1845 Dea. E. Phillips, and in 1850, David Thompson. These are all we find, six different names.

Thus in the period of 49 years this church has experienced many vicissitudes. It has seen the glory of God in the salvation of souls, and shared in the afflictions common to Zion in this world. Amidst coldness, trials and divisions, having obtained help of God, it continues to this day, a *sister church* in the militant state. May the brethren who compose it, renew their strength by frequent waiting on the Lord, and double their diligence in their interesting field of labor, until they see the salvation of God once more in their midst.

* In the summer of 1852 a season of refreshing was enjoyed, and 10 added by baptism.

Their location in a fertile valley on the line of the Washington and Rutland railroad; the wealth of the church and community; the goodly number of their members; the gifts they possess in Zion; with a comfortable house of worship, free from debt, and the exceeding great and precious promises of God in their favor--and why should not this church live and prosper? United in their counsels and efforts to sustain a constant ministry of the Gospel among them, and with an enterprise and liberality in religious things, such as they manifest in the pursuits of this life,—and we think the Baptist church in Rupert might again be, what it once was, in the palmy days of its existence—a strong, self-sustaining church, shooting its fruitful boughs over the mountain walls, that rise toward Heaven, on either side of their beautiful valley, along which the iron-horse now rushes daily to and from the marts of trade and business. May it soon be. And may the future history of this church furnish *brighter* illustrations of the faithfulness of a covenant keeping God, to all who venture upon his word, and trust in him with all the heart, than even the past has furnished.

VII. SKETCH OF THE SHAFTSBURY BAPTIST CHURCH.

The Baptist Church in Shaftsbury formerly denominated the 4th; afterwards, for a season the 3d, and since 1844, the only church in town, was constituted in Bennington on the 19th of August 1783. The articles of faith and church covenant which appear among the papers of the church, are subscribed by twenty four members in 1787, and are very similar to those which the church now recognize as theirs, and which are contained in their printed rules.

Although the records of the first formation of the church, and its proceedings for several years are very incomplete, still enough is recorded to show the views which these fathers and mothers in Israel entertained at that early day in respect to some leading and important parts of church discipline, to wit: 'That persons not baptised according to the Scripture example, should not be admitted to the communion. That no trespass or offence committed by any member shall be brought into the church without evidence to prove the fact, nor without the private steps of labour first taken. That every member is bound by the laws of Christ to attend the meetings of the church except for some reasonable excuse. And that no brother should go to law with brother.'

It appears by the records that the meetings of the church were holden in Bennington until January 10th 1785, after which time the centre of Shaftsbury appears to have been their place of meeting, and Elder Amos Burrows was, at this time preaching for the church, and so continued until after the first meeting house was erected in 1786. During this year a very extensive revival of religion was enjoyed. It appeared as if the Lord approved the pious design of his people in

erecting a house for his worship in this then newly settled country and poured out his spirit upon them even before their house was completed, and a number of valuable members were at this time added who were afterwards pillars of the church.

The meeting-house finished, the revival past, now came a scene of trial. Elder Burrows who had been preaching for some time in town, was a man of ardent temperament, but somewhat periodical in his religious feelings, and seemed better calculated to enlist the feelings and kindle the passions than to instruct his hearers in the doctrines and duties of christianity. He had ardent friends in the church whose views and tastes corresponded with his own, who wished that he might be settled for their pastor. Whilst others looked for other gifts and qualifications to unite in the man whom they should place in charge of the church, as its pastor and teacher. After patient waiting and the exercise of mutual christian love and forbearance, Elder Caleb Blood was settled as the first pastor of the church in 1788.

In 1794 this church enjoyed another revival season in which thirty five were added to their number. But the most extensive revival, ever enjoyed by this church, and commonly referred to as the "great reformation," commenced in the spring of 1798 and continued nearly a year. During this revival one hundred and seventy five were added to the church.* Of this number however, about twenty who had sustained a relation together as the Salisbury church, in the south part of the town, dissolved that connection and united with this church. So that subsequent to this period this church was usually denominated the Third, instead of the Fourth church, as heretofore.†

Elder Blood continued his connection with this church as their pastor until April 1807, a period of nearly twenty years. Owing to the destitution of Baptist ministers in this region at that time, and owing to his long and justly established character as a successful minister of the gospel, "whose fame was in all the churches," he was so frequently called upon to attend public meetings, councils, associations, ordinations, and funerals, that it took much of his time and his people felt the loss. Several circumstances conspired to fix his mind upon a removal. Years had passed without any special work of grace under his ministry. His congregation had been thinned by death and removals, and frequent and urgent solicitations were made to him for his services in other places. He removed from this place to Boston, thence two years afterwards, to Portland, Me., at which place this venerable man closed his eyes on all earthly scenes.

As much of the history of this church is identified with the history of this father in Israel, it may not be out of place to recal to mind some traits of character with which he was endowed. Never having enjoyed the advantages of an early education, yet possessed of a strong intellect, of good sense and sound judgment accompanied with an un-

* See an account of this work in Elder Bloods letter, page 59-60 of this work.

† It is called the 4th church generally in the minutes, till 1818,

yielding resolution, he gained that degree of general information, which rendered his society agreeable and interesting; he was justly esteemed a safe and valuable counsellor, and an able minister of the New Testament.

He was a plain preacher. Having clear conceptions of Divine truth himself, he set it forth before his audience without disguise or ambiguity. He was powerful too, as well as plain. In his manner he was earnest, testifying to the truth like a witness for God, deeply impressed with its reality and importance.

Upon the dismissal of Elder Blood, the church made application to Elder Isaiah Mattison of the west church, and obtained his services for one half the time, he preaching every other sabbath for this church and continuing his connection with the first church as their pastor. This arrangement continued with Elder Mattison and the 1st church for nearly nineteen years, until the 1st of January, 1826.

During the ministry of Elder Mattison, two revivals of religion were enjoyed, one in 1810-11, in which about 100 members were added, and one in 1817, in which 20 were added.

Since the close of Elder Mattison's labors, several pastors have, for short periods, had charge of this church. Elder Daniel Tinkham for one year, and Elder Cyrus W. Hodges for four years ending in the spring of 1833; during which time two revivals were witnessed, one in 1829 in which 32 were added; the other, in 1831 in which 41 were added. The consistent piety of this devoted servant of Christ, together with his amiable deportment, sweetness of temper, and meekness of mind, greatly endeared him to the people of his charge, especially to those who by the Divine blessing, had become the subjects of grace under his ministry.

In the Autumn of 1833 this church was visited by Elder Warham Walker, who was subsequently employed as pastor, and sustained that relation to the church until the Spring of 1838 about four and a half years:—during which time 23 were added as the fruits of a revival in 1834. Elder Harman Ellis succeeded Elder Walker and remained one year.

In the month of January, 1839, a committee was appointed to take into consideration the subject of holding a series of religious meetings, and in their discretion, to employ suitable gifts in aid of such meetings. This led to an acquaintance with Elder Joseph W. Sawyer, who came at the request of said committee to labor for the church. These labors proved successful, and with the blessing of God, resulted in the addition to the church, of 50 members. Elder Sawyer was employed as the pastor of the church, and so continued for five years. In the autumn of 1842, and winter and spring of 1843, a very interesting work of grace was enjoyed by this church, and *one hundred* were added to its number. Several united who had been members of the Second church, and as the Second church have held no meetings since, it may be considered as virtually dissolved.

Elder Sawyer was succeeded by Elder Israel Keach, in the spring of 1845, who remained with the church as their pastor for three

years; and in the summer of 1841, Elder Lansing Bailey was employed as pastor, and remained as such until April, 1851. During the autumn of 1849, 25 new members were added as the result of a series of meetings, held by Elder Isaac Wescott.

This church erected a neat and commodious house of worship in 1846.* Their present number of members, as returned to the association in 1852, is 170.

The large numbers which have united with this church during so many successive seasons of revival, have been principally dismissed, as a consequence of emigration to the west, where many of them have already, and do now, fill important stations in the Zion of God.

The foregoing sketch was prepared by Hon. Nathan H. Bottom, (for many years clerk of this Shaftsbury church,) in June, 1852. It might be added that Elder ARTHUR DAY succeeded Elder Bailey in the care of the church, and remains in that relation. The association has just held its 73rd anniversary with this ancient church, now left alone of the *four* Baptist churches once known in the town of Shaftsbury. And in this connection it may be appropriate to give a brief account of the *First* and *Second*, or as they were called on the minutes for some years, the *West* and *East* Baptist churches in Shaftsbury.

The *first* or *west* church was not only the earliest Baptist church in town, but in all the region, having been constituted in the year 1768, and had its centre of operations and field of labor also in the southwest portion of the town, taking in some of the towns of Bennington and Hoosick in its domain. We know little of its history and struggles for the first twenty years, during the scenes that preceded and followed the war of our revolution, nor can we say much of its progress till after the year 1800. It was one of the original churches in the Shaftsbury Association, and the *first*, and some of the earlier meetings of the body were held with it. According to the minutes of the association, there were 45 members in standing in 1786. It did not make returns every year; but we perceive by those that were made, that the membership declined to less than 30 in 1798, there being no settled Pastor among them. A licentiate named Cyprian Downer was helpful by his labors, in keeping them from entire dissolution; as also were the labors of another Brother usually denominated Deacon Gideon Slye.

In the year 1798-9 this church shared in the *great reformation*, with Elder Blood's people, and 73 were added to their number, making them nearly one hundred strong. In 1801-2 they had a Pastor in the person of Elder Andrew Harpending, but his labors did not seem to have been of much service to them. But in 1803, one of their own number, born, reared, converted and baptised among them, was called forward to public service, and in November of that year he was ordained to the pastoral charge of his native church, at the age

* They rebuilt their former house on the old site.—COMPILER.

of 23 and a half years. In the year 1807 this church reported 19 additions ; in 1811, 33 more ; and from that onward till 1825, a few scattering drops fell upon their soil, to encourage the fainting laborers. Yet with their Pastor's labor only one half the time from 1807, there was a gradual decrease of their number from 136, until in the year 1824, they reported only 65 members in standing.

But in 1825 they went up to the association, rejoicing over some 35 accessions to their number ; and in 1827, they reported over *forty* more, making a total of 130, after dismissing 15 during the year previous. In 1831-4 during three years, they received 71 by baptism and a few by letter, raising their total membership to 182. Again, in 1839, they reported 32 baptised ; and in 1843, 17 more, which was the last revival they ever enjoyed. During the long period of forty years had their own Pastor, Elder Mattison led them into the pastures of grace, and been their spiritual guide and counsellor. He was in fact, the only Pastor the church ever really enjoyed. All others had been mere transient helps for a brief period, and then they were gone. But this Pastorate endured until indeed its incumbent had well nigh worn himself out in the service of this single church, and the *fourth* church for awhile, one half of the time. As we have stated in the sketch of the 2d Bennington church, this body became entangled in difficulties and dissolved its organization in 1844, after having existed as an independent body for about *seventy-six* years. Some of its members yet remain in the vicinity and out of connection with any church.

Concerning the *second* or *east* Shaftsbury Baptist church the following items may be of some interest, gleaned up from the wreck of materials that once existed respecting this church of our Lord Jesus Christ. It was situated in the northern, or northeastern portion of the town, in a locality called Maplehill ; and sometimes called the Rhode Island church, because, if we understand rightly, many of the earlier settlers in this part of the town came from the State of Rhode Island.

This church was constituted at the house of Thomas Mattison, (father of Elder Mattison) in the south west part of the town, June 29th, 1780, as the records testify, yet extant in the possession of a Brother Jared Mattison in the north part of the town. The *constituent members* were said to be "some of the Brethren of the *first* church, with others living in the north part of the town."

This church also was one of the constituent members of the association. In 1786, they reported 34 members in standing. They seem not to have had an ordained minister as their Pastor at all, till the year 1827. They never had a house of worship of their own, and hence could not well sustain a Pastor in his labors. But with the aid of Brother Downer and Deacon Slye, with the occasional help of neighboring ministers, they maintained their visibility for more than 45 years without a settled pastor. And in the year 1799, this church shared in the great work of grace that blessed the town, and added fifteen to their number, making 36 in fellowship among them. No returns were made to the association from this church for 20 years, from 1807 to 1827. At this last date, they re-united with the body

reporting the name of Elder DANIEL A. COBB as their Pastor, and a membership of 55, having evidently been refreshed and strengthened by a revival of religion, as the 1st church had been that year, Elder Cobb, left them in 1830, and we next find the name of Elder ROBERT R. BENNETT among them as Pastor, from 1832 to 1835, and again in 1838. In 1831 they enjoyed a revival again, and reported 24 baptised in 1832, with a total of 64 members. Again in 1838-9 a few more were baptised, while the central church was sharing a blessing; but their numbers diminished until 1841, they were dropped from the minutes of the association;* and have ceased from that time to be counted a church in gospel order. And since they have no house of worship, and are too weak to maintain a Pastor, why should not the scattered remnant of this little church find a home and privileges among their Brethren at the center of the town? Thus might all be benefitted, and the general cause of religion in the town be promoted.

Having completed our design in sketching a brief account of the leading facts in the history of each of the churches yet remaining in the body, or recently in it,† we shall close this first section of the Appendix, with a tabular view of all the churches that have ever belonged to this association from the beginning to the number of 83. This table is so arranged as to show the location of each church, the date of its constitution according to the best authorities attained, the date of its union to, and the departure from the body; with the number of years it was connected, and the present connection of each church, unless extinct. Some of these churches bore different names at various times which will be explained in notes at the close of the table.

* See page 221 of this work.

† When this work was first commenced, the Rupert church was a member of the association, and as the compiler had troubled a brother for the materials of a sketch of said church, he has inserted it.

TABLE OF ALL THE CHURCHES EVER EMBRACED IN THE SHAFTSBURY ASSOCIATION, ALPHABETICALLY ARRANGED.

No.	PRESENT NAME.	IN WHAT COUNTY.	WHAT STATE.	CON- STITU- TED.	JOINED THIS BODY.	LEFT IT.	YRS. IN BODY	PRESENT CONNECTION.
1	Adams, North,	Berkshire,	Massachusetts,	1808	1809	1826	18	In Berkshire Association.
2	Albany, First,	Albany,	New York,	1811	1811	1816	6	Hudson River North.
3	Amsterdam,	Montgomery,	do.	1800	1801	1805	5	Saratoga.
4	Arlington,	Bennington,	Vermont,	1812	1814	1818	18	Dissolved in 1843.
5	Asfield,	do.	do.		1830	1842	6	
6	Austerlitz,	Franklin,	Massachusetts,	1761	1790	1795	6	Franklin.
7	Ballston Spa,	Columbia,	New York,	1779	1792	1832	41	Stephentown.
8	Becket,	Saratoga,	do.	1791	1797	1805	9	Saratoga.
9	BENNINGTON,	Berkshire,	Massachusetts,	1764	1809	1811	3	Berkshire.
10	BENNINGTON,	Bennington,	Vermont,	1827	1827		26	Yet in the body.
11	Berlin,	do.	do.	1844	1845		8	Yet in the body.
12	Bottskill,	Rensselaer,	New York,	1783	1785	1825	41	Stephentown.
13	Broadalbin,	Washington,	do.	1774	1785	1799	15	Washington Union.
14	1 Canaan,	Fulton,	do.	1792	1795	1805	11	Saratoga.
15	2 Canaan,	Columbia,	do.	1793	1794	1832	39	Berkshire.
16	Charlottesville,	do.	do.	1813	1813	1832	20	Stephentown.
17	Chatham,	Talbot,	Up. Canada,	1803	1804	1818	15	Grand River, Upper Canada.
18	1 Cheshire,	Columbia,	New York,	1795	1796	1832	37	Stephentown.
19	3 Cheshire,	Berkshire,	Massachusetts,	1770	1781	1818	38	Extinct.
		do.	do.	1771	1789	1817	29	Revived, in Berkshire lately.

20	Chesterfield,	Hampshire,	Massachusetts,	1780	1785	1811	27	Westfield.
21	Chester,	Warren,	New York,	1796	1798	1805	8	Lake George.
22	Clifton Park,	Saratoga,	do.	1795	1796	1834	39	Saratoga.
23	Clinton,	Niagara,	Up. Canada,	1807	1808	1818	11	Unknown.
24	2 Colerain,	Franklin,	Massachusetts,	1790	1791	1794	4	Franklin, Mass.
25	1 Dover,	Dutchess,	New York,	1757	1789	1794	6	Dutchess.
26	Egremont,	Berkshire,	Massachusetts,	1787	1794	1832	39	Berkshire.
27	Franklin,	Delaware,	New York,	1793	1793	1795	3	Franklin, N. Y.
28	1 Galway,	Saratoga,	do.	1778	1790	1805	16	Saratoga.
29	2 Galway,	do.	do.	1790	1792	1808	17	do.
30	1 Greenfield,	do.	do.	1791	1792	1805	14	do.
31	2 Greenfield,	do.	do.	1794	1795	1808	14	Dissolved in 1822.
32	3 Greenfield,	do.	do.	1795	1796	1800	5	Saratoga.
33	Hadley,	do.	do.	1800	1801	1805	5	Unknown since 1840.
34	Halifax,	Windham,	Vermont,	1784	1786	1794	9	Windham county, Vermont.
35	Hancock,	Berkshire,	Massachusetts,	1772	1786	1808	18	Berkshire.
36	1 Hartford,	Washington,	New York,	1788	1792	1805	14	Washington Union.
37	2 Hartford,	do.	do.	1795	1796	1805	10	do.
38	1 Hillsdale,	Columbia,	do.	1787	1788	1830	43	Hudson River North.
39	2 Hillsdale,	do.	do.	1792	1798	1832	35	Stephentown.
40	Hinsdale,	Berkshire,	Massachusetts,	1797	1798	1811	14	Berkshire.
41	Hoosick,	Rensselaer,	New York,	{ 1785	1792	1842	53	Stephentown.
	do.	do.	do.		1851			Now in this Body.
42	Kingsboro',	Fulton,	do.	1797	1799	1805	7	Extinct about 1832.
43	Lausingsburgh,	Rensselaer,	do.	1804	1804	1826	23	Hudson River North.
44	MANCHESTER,	Bennington,	Vermont.	1781	1833		20	Now in this Body.
45	Milton,	Saratoga,	New York,	1793	1794	1805	12	Saratoga.
46	Moreau,	do.	do.	1795	1797	1805	9	Saratoga.
47	1 Nassau,	Rensselaer,	do.	1805	1807	1832	26	Stephentown.

TABLE OF ALL THE CHURCHES EVER EMBRACED IN THE SHAFTSBURY ASSOCIATION ALPHABETICALLY ARRANGED—CONTINUED.

No.	PRESENT NAME.	IN WHAT COUNTY.	WHAT STATE.	CON- STITU- TED.	JOINED THIS BODY.	LEFT IT.	YRS. IN BODY	PRESENT CONNECTION.
48	2 Nassau,	Rensselaer,	New York,	1820	1822	1832	11	Stephentown Association.
49	Nine Partners,	Dutchess,	do.	1779	1789	1797	9	Extinct in 1798-99.
50	North East,	do.	do.	1757	1791	1795	5	Dutchess.
51	Norway,	Herkimer,	do.	1793	1794	1797	4	Extinct about 1800.
52	Oxford,	Brook,	Up. Canada,	1810	1811	1817	7	Grand River, U. C.
53	Pittsfield,	Berkshire,	Massachusetts,	1772	1785	1798	34	Berkshire.
	do.	do.	do.	1805-6	1807	1826		
54	1 Pittstown,	Rensselaer,	New York,	1784	1792	1835	44	Hudson River North.
55	2 Pittstown,	do.	do.	1797	1805	1805	9	Extinct long ago.
56	1 Providence,	Saratoga,	do.	1791	1792	1805	14	Saratoga Body.
57	2 Providence,	do.	do.	1794	1795			
58	Pownal,	Bennington,	Vermont,	1782	1793		60	Now in the Body.
59	Rupert,	do.	do.	1803	1848	1851	4	Washington Union.
60	1 Sandisfield,	Berkshire,	Massachusetts,	1779	1785	1827	43	Berkshire.
61	1 Savoy,	do.	do.	1786	1790	1826	37	do.
62	Schuylerville,	Saratoga,	New York,	1790	1791	1805	15	Saratoga.
63	Saratoga Springs,	do.	do.	1793	1794	1805	12	do.
64	Schodack,	Rensselaer,	do.	1780	1786	1834	49	Hudson River North.
65	Schenectady,	Schenectady,	do.	1822	1823	1832	10	do.
66	1 Shaftsbury,	Bennington,	Vermont,	1768	1781	1844	64	Extinct since 1844.
67	2 Shaftsbury,	do.	do.	1780	1781	1806	40	Extinct since 1840-42.
				1827	1827	1840		

68	4	SHAFTSBURY,	Bennington,	1783	1789		65	Now in the Body.
69		Sheffield,	Vermont,	1826	1831		6	Extinct about 1832.
70		Somerset,	Vermont,	1791	1792		3	Probably extinct.
71		Stamford,	do.	1798	1808		33	Berkshire.
72		Stephentown,	New York,	1796	1777		36	Stephentown.
73		Stillwater,	do.	1780	1781		24	Saratoga.
74		Stockbridge,	Massachusetts,	1781	1790		34	Was dissolved.
75		St. Coick,	New York,	1790	1791		8	Extinct in 1812.
76		Talbot Street,	Up. Canada,	1817	1818		2	Unknown.
77		Townsend,	do.	1805	1806		13	Grand River, Upper Canada.
78		Troy, First,	New York,	1795	1804		13	Hudson River North.
79		Wallingford,	Vermont,	1780	1785		4	Vermont Association, Vt.
80		Washington,	Massachusetts,	1780	1785		13	Extinct in 1799.
81		Waterford,	New York,	1821	1822		13	In Saratoga.
82		White Creek,	do.	{ 1779	1781	1784	36	In Washington Union.
				{ 1799	1799	1830		
83		Williamstown.	Massachusetts,	{ 1794	1795	1806	25	Berkshire.
				{ 1813	1813	1825		

EXPLANATORY REMARKS.

The following remarks may be necessary to explain the foregoing table, and show the different names which some of the churches have borne at different periods of their history. As is seen, more than 80 churches have found their home around the hearth-stone of our Old Shaftsbury mother, some dozen of which have become extinct, while others have changed their names. Those in small capitals are yet in the body. Those that have borne various names are the following: the *Austerlitz* was called New Britain till 1793, then 1 Canaan till 1821. The *Ballston Spa* was called 2nd Milton till 1802. *Berlin* was called Little Hoosick till 1792, then Stephentown till 1800, then Stephentown and Petersburgh till 1806, and since then Berlin. *Bottskill* bore the cognomen of Battenkilm at first, (often called Union Village,) and is the oldest church of three in the town of Greenwich, Washington county, N. Y. *Broadalbin* was called Mayfield till 1805. *Canaan 1st*, was called 2nd Canaan till 1821, and the same is now known (since 1846) as the Flatbrook church in the Berkshire Association. The *2nd Canaan* was the 3rd Canaan till the year 1821. The *1st Cheshire* was called Adams till 1794. The *3rd Cheshire* became the second, when the six principle churches became extinct in 1806-7. The *Chester* church was called Thurman till 1800. The *1st Dover* was Pawlington for many years. *Egremont* was called Great Barrington till 1811. The *Galway* churches were called Galloway or New Galloway at first. *Greenfield 2nd* was once the *third*, till the old second church was dissolved in 1822. *Hadley* became the Corinth in 1819, and is now extinct we believe. The *1st Hartford* was called Westfield till 1794. The *2nd Hartford* has become the Adamsville in late years, made up of the fragments however of two or three churches. The *Hinsdale* was called Partridgefield till 1807, then Peru till 1810. *Hoosick* was called Mapletown till 1811. The *1st Nassau* was called Philipstown till 1809. The *Nine Partners* was called Great Nine Partners till 1792. *North East*, was Northeastown till 1795. *Moreau*, was 3rd Saratoga till 1799, then called Northumberland till 1805, (as we suppose,) and now Moreau. The *Providence* church was formed by the union of the first and second Providence churches in 1801, which had been called 3rd and 4th Galway till 1796. The *1st Savoy* was called Bullock's Grant till 1798. *Schuylersville* was called 1st Saratoga till 1836. *Saratoga Springs* was 2nd Saratoga till 1820. *Schodack* was called New Bethlehem till 1799. The *1st* and *2nd Shaftsbury* churches were called East and West Shaftsbury till 1793, and the present *Shaftsbury* was called the 4th till 1819, when it became the 3rd: it has often been called the centre church. *Stephentown* was called the 2d church till 1804. The *White Creek* was called Cambridge till 1817. These explanations may suffice as to various names of single churches. A few churches united with the association for a few years, that were never represented more than a year or two, and then disappeared from the minutes. Of this class were *Ballston* in 1797 to 1801, with 50 members, but no returns after the first year. Another was the *Granville*, from 1797 to 1801, with 18 members, but no returns again from them.

SECTION II.

BIOGRAPHICAL SKETCHES OF A FEW DISTINGUISHED MINISTERS OF THE BODY.

In this section we propose to give a series of biographical sketches of some of the more useful and distinguished ministers, whose labors were in connection with the early history and progress of this association. We cannot notice even all that we would, for want of space in our work, already swelled to sufficient size, and also for want of proper materials in regard to some of these worthies of a former generation. Of course we have selected the names of the *older* ministers, who have passed away to their account and reward in another world; except that we insert sketches of two or three yet living, but far advanced in years, who have attained some distinction by the fact that they preached a *life time*, or nearly so, in the *same church*, and *that*, the church with which they first connected in Zion.

For surely it is no mean distinction for a minister, in these times of change, to have retained the same pastoral connection for *thirty* or *forty* years, and among the same people where he was bred, and first professed the name of Jesus. It is a remarkable exception to the truth of the proverb, "A prophet is not without honor, save in his own country, and in his own house." (Matt. 13: 57.)

I. EDWARD BARBER, OF GREENWICH, N. Y.

We place at the head of this list of worthies the above name, not only because it is deserving, but because it falls first, in an alphabetical order of names. And although Elder Barber was a member of the Shaftsbury Association but a few years, he was a frequent visitor and messenger from the Saratoga body, and therefore deserves a notice among the distinguished ministers of this association. We regret we cannot find more ample materials for our purpose; and the more, as no characteristic sketch of him,—except a mere newspaper obituary,—has ever found its way into print, whereby the memory of

his public virtues and pulpit talents, as well as his private worth, may be perpetuated to the generations following. We here design no fullsome eulogy of him, but a plain statement of the leading facts respecting his public labors, with a brief analysis of his character as a man and a christian minister.

He was born September 23, 1768, in Exeter, State of Rhode Island, where also he spent his early youth. He professed religion when about eighteen years of age, and soon began to improve his gift in public speaking. His first settlement in the ministry was with the Bottenkill Baptist church at Union Village, N. Y., at first called Battenkill, from the stream of water near which its meeting-house stood. He came to this people as a licentiate from the Berlin church, under Elder Hull's care, and commenced his ministry among them the last Lord's day in June, 1794. On the 25th of September following, he was publicly set apart to the work of the gospel ministry in obedience to the call of the church, at the age of 26 years. His ordination took place in the open air, we are told, before the house of a Brother Wm. Tefft, (since called the Pohlman house,) in Easton, one mile southeast of the Baptist meeting house in Union Village. Elder Blood, of Shaftsbury, preached the sermon, and the occasion was one of deep interest to the church, as Elder Barber's subsequent ministry proved vastly beneficial to the prosperity of the whole community, and the cause of true religion in that region of country.

During a ministry of just *forty years* with this people, he enjoyed frequent revival seasons, adding to the church about 100 during the first *six* years of his pastorate. He found them much distracted on account of the sad fall of Elder Tanner, his predecessor, who had been excluded from the church and the ministry. From a membership of 172 reported to the association in 1794, they gradually increased to 240 in 1799, when they last reported their number to this association. A few had been dismissed, excluded and died; but there was a nett gain of nearly 70 members in the brief space of *five* years.

In the revivals of succeeding years that blessed the churches of that region, and of the land generally, his people shared largely, and frequent accessions were made to the church. In 1805 his church united with the Saratoga Association, where he took an active part among his brethren in the business and devotional exercises of that body for 26 years, never being marked *absent* from their meetings in the whole of that period. From the minutes of that body we gather that he had a constant increase to his church, rising from 235 in 1805 to 547 reported to the association in 1826. In these 22 years he enjoyed three considerable revivals, in the years 1809-'11, adding nearly *sixty* to his church; in 1815-'17, about 260, and in 1824-'26, some 40 more, by baptism.

The revival of 1815-'16 was a wonderful work of Divine grace among his people, as in many other parts of our land. Concerning this work we find the following account from his graphic pen, in a letter to the Editors of the Massachusetts Baptist Missionary Magazine, Vol. IV., pages 356-'7, of which the following is an extract.

“ For four years past there have been but few added to the church. In this time we have endured the trials common to the people of God, attended with a great want of the spirit of devotion and practical piety; while coldness and stupidity have much prevailed among the professors of religion. But for two years past there has been more attention. Our public assemblies on the Lord’s day have been increased with an apparent solemnity on the minds of many who thus attended to hear the word. The latter part of summer there were some who appeared seriously impressed; and on the 28th of September, *one* from the Methodist communion came forward and gave a relation of her experience, was received of the church and baptised. On the 26th of October, one *other* person was baptised. Both of these professed to have met with a change some years before. On the 20th of January, 1816, the work became more visible; several persons gave a relation to the church, and were received as candidates for baptism. The day following I baptised *one* of them, and on the 28th, *five* more, and February 11th, *two*. From this time the work spread into different parts of the vicinity, and went on like the work of a God, against all opposition.

“ On the 25th of February I baptized 11; March 18th, 19; ditto 17th, one; ditto 24th, 21; April 7th, 25; ditto 21st, 20; ditto 28th, 22; May 5th, 22; June 2nd, 24; ditto 9th, 8; ditto 23rd, 21; July 7th, 8; ditto 11th, 2; ditto 25th, one; and July 28th, 15 persons. Thus from the 21st of January to July 28th, being *six months and seven days*, I baptised 228; making in the whole, since September 28th, 1815, to the 28th of this instant July, 230. These have all been added to the church.

“ Although this work has been very powerful and rapid, yet generally it has not been attended with noise or confusion. Very few have cried out or made any visible ado under their convictions; but in some instances they have spoken their joys aloud when the Lord delivered them from a guilty conscience, and the curse of the Divine Law. In conference meetings they have generally spoken with great calmness and deliberation; and in giving their relations to the church, they have spoken with so low a tone of voice that the crowd of spectators have found it difficult to hear. Some of all ages, from *sixty* down to *twelve* years, have been baptised and received into the church, not any younger that I know of, have offered themselves.”

In another letter dated March 22, 1817,* he further says of this revival:

“ God is gloriously carrying on his good work in these parts; although it has subsided within our vicinity, yet in the following towns, or at least in some of them, it is progressing, viz.: Hartford, Argyle, Kingsbury, Queensbury, Fort Ann, Granville, Salem, and Cambridge or White Creek, all in the county of Washington. According to the best information I can get, about 840 persons have professed religion within a little more than a year past, in the above towns, including 257 added to the church under my pastoral care. These are the as-

* See the *Am. Baptist Magazine*, Vol. I., pages 152, 153.

tonishing doings of the Great Redeemer whom God hath exalted upon his holy hill of Zion.

"Yours most affectionately,

"EDWARD BARBER."

This was indeed a great work of Divine grace, the greatest in this church of his whole ministry. But in 1831 his people shared once more in the Divine favor, in a revival that added 186 by baptism, during the first six or eight months of that year. These additions enlarged the church to 414, as reported to the *Bottskill* Association. And in 1835, the year of his death, 135 more were added by baptism, as the result of a meeting of days, conducted chiefly by Elders I. Wescott and S. S. Parr. But in this harvest Elder Barber took little part actively, though his prayers for Zion and for souls, only ceased with his latest breath.

His long pastorate was very profitable to this church, enlarging them to more than 500 members; and the old *Bottskill* remains to this day one of the strongest and most efficient village churches in all eastern New York; and this, after it has sent off two colonies since Elder Barber's death; one at Lakeville on the northeast, and the other at Galesville, on the west. The total membership in these *three* Greenwich churches in 1853, is about 750. Among all the older persons of the town and vicinity who knew him, Elder Barber's memory is fragrant to this day. He was the spiritual father of hundreds in the town of Greenwich and the region around. In his doctrinal views, he was of the old school; but still he was eminently practical, as he was able, in his pulpit efforts. It might be said of him in his day, *In labors abundant*. Often the chosen preacher at Associations and ordinations, he was heard with pleasure and profit by his brethren of the pulpit, as well as by those of the pew. Of the *Shaftsbury* Association, he was Clerk in 1799, as he was the author of the circular letter in 1800, and of the corresponding, in 1797. An extract from his circular may be found page 74-5 of this work. In the *Saratoga* Association, also, he shared a like distinction among his brethren, as well as in the *Bottskill* body. He preached the introductory sermon in the *Saratoga* Association *five* times in twenty-five years, and was Moderator of the same six times in that period, beside being clerk for two sessions.

In the controversies of his times respecting the character and tendencies of the institution of Free-Masonry, Elder Barber was one of the foremost and firmest in opposition to this institution. And in answer to the reproach sometimes cast upon the churches that took anti-masonic ground, that they lacked ardent piety, and only lived in a spirit of controversy, it might be stated that in the great revivals of 1831-2, as well as those of subsequent years, the churches in this region which were the most decided in their opposition to *secret societies*, shared full as largely in the outpouring of the Holy Spirit, and are not behind other churches generally, in the spirit of Benevolence. Facts well known, demonstrate the truthfulness of this remark.

Elder Barber died suddenly amidst his own people, on the first day of July, 1834; "and devout men carried him to his burial, and made great

lamentation ever him." In the minutes of the Bottskill Association of that year, honorable testimony was borne to his worth, and a resolution of condolence with his widow and children was put upon record. And the subjoined obituary notice of him, published soon after his decease, will show the manner of his death and the esteem in which he was held by those who knew him in his day and generation. It is copied from a newspaper notice found in the possession of his daughter, Mrs. Jane B. Gregory, of Albany, N. Y.

"From the NEW YORK BAPTIST REGISTER.

"ELDER EDWARD BARBER.

"DIED, About one o'clock on the morning of the 1st ultimo, at his residence in Greenwich, Rev. EDWARD BARBER, in the *sixty-sixth* year of his age.

"The circumstances of his death were as follows: While harnessing his horse for the purpose of attending an ecclesiastical convention, where his counsel was much desired,* at about *half past three* o'clock P. M. of the day previous to his death, he was suddenly attacked with an apoplectic affection, attended apparently with some degree of paralysis which he survived but a few hours. He remained speechless during the time, but from the slight manifestations he was enabled to make, he appeared to have the use of his reason to the last; and seemed not only to be aware that the hour of his departure had come, but also to meet the king of terrors undismayed, and in the full hope of a blissful immortality.

"His funeral services were attended on the 3d. A solemn, appropriate, and impressive discourse was delivered on the occasion by Rev. George Witherell, of Hartford, from *Psalm 12: 1*, 'Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men.' The audience was very large, attentive and deeply affected. His death seemed to touch a chord that vibrated through the whole county; and the vast concourse that attended his remains to the mansions of the dead, bore ample testimony of the respect and veneration in which he was held in the community around him, who had witnessed his life, and attended the labors of his ministry.

"He commenced his ministerial course with the people, (to whom he preached to the last,) on the last sabbath of June, 1794. He was publicly set apart to the work of the gospel ministry, by ordination, on the 25th of September, in the same year, at which time, as appears by a memorandum of his own, he was 26 years old. This section of country was, at that time, almost a wilderness. The church was in its infancy, feeble in resources, and few in numbers. His labors with it have been abundantly blessed, and from a mere handful of about thirty, † he lived to see it embrace more than *five hundred* members. The day before his death, completed the *fortieth year* of his ministry with this church; and he was then called to give an ac-

* We have been told that this convention, was the preliminary meeting to settle the principles upon which the Washington and Bottskill Associations might coalesce, as they afterwards did, into one body.

† This is a mistake, for the Bottskill church reported to the association in June, 1794, the handsome number of 172 members in fellowship.

count of his stewardship and to receive that crown of righteousness and glory, which, we trust, the Lord had prepared for him in Heaven. He had long prayed that he might not outlive his usefulness; and his Heavenly Father has taken him home to the rest of the Blessed, while yet his lamp burned brightly, and his labors were not fruitless.

"Mr. BARBER was possessed of a vigorous and active mind, a ripened and well regulated judgement, a chastened and humble spirit; and a generous and affectionate heart. As a preacher, a pastor, and a counsellor, he was excelled by but few. In his public ministrations he was faithful, fearless, and affectionate; in his private life—blameless, unassuming and kind. He adorned the doctrines he professed, not more by his devotion as a public teacher, than by his example as a private christian. He practiced with faithfulness the virtues he preached; and performed in the spirit of the gospel, the duties he enjoined upon the followers of his Master. In the denomination to which he belonged, he was held in high estimation; and in the circle of his acquaintance, was beloved. His praise was in all the churches, and his remembrance is garnered up in the hearts of thousands who knew him.

"He was a sound divine. No man could have been more firmly established in the belief, or possessed clearer and more definite views of the Divine sovereignty, plan of grace, and the way of recovery from the ruins of the fall, by Jesus Christ, than he did. The full, rich, unmerited and special grace of God, exhibited in the salvation of the sinner, was a *theme* on which he delighted to dwell. We cannot but believe he has received many souls as the seals of his ministry, and that he will meet in the realms of glory, many beatified spirits that have been saved by his instrumentality. He has baptised during his ministry about 760 persons.

"In view of the life, labors, and death of our father in Christ, we cannot but say; *Let me die the death of the righteous, and let my last end be like his.*"

"A Brother in Christ."

The following unostentatious inscription may be read on his tombstone where his dust slumbers among his own people in the Baptist burying ground in Union village, Washington county, N. Y.

"EDWARD BARBER:

died .

"July 1st 1834, in his
66th year.

"He was a minister of the Gospel of Christ.

"HELP, LORD! FOR THE GODLY MAN CEASETH; FOR THE
"FAITHFUL FAIL FROM AMONG THE CHILDREN OF MEN."

II. ELDER CALEB BLOOD, OF SHAFTSBURY, VT.

Elder Blood was for twenty years an active minister and member in the Association, and from the prominent part he bore in all its doings, as well as from his excellent spirit and general acceptance

among his brethren, deserves more than the passing notice given of his worth, in the body of this work, when he took leave of his brethren, in the year 1807. The following sketch is condensed from a notice of him, in the Mass. Bap. Miss. Magazine, vol. iv. pages 50-4; and other authentic sources of information concerning him.

He was born in CHARLTON, Worcester co. Mass. August 10, 1754. In the 21st year of his age, he was brought hopefully to a sweet and comfortable experience of the truth, and professed the religion of the gospel. It is reported that he was struck with a deep sense of his lost condition, while at a ball, in the midst of mirth and gayety; and that the impression thus made, continued, until the Lord, by his sovereign grace, set his soul at liberty. He soon became impressed with the situation of a world of sinners around him, and in about 18 months, commenced preaching the gospel. It is presumed he was approbated, and sent into the ministry by the church at Charlton, of which Elder Nathaniel Green was then pastor. After preaching in several places, as a door was opened before him, he visited Marlow, New Hampshire, in the autumn of 1777, where he was ordained, and continued to labor for about *two* years. He then removed to Weston, and labored a year and a half with the Baptist church and society. About this time, the Lord poured out his spirit upon the inhabitants of Newton, Mass., and numbers being converted were baptised after the apostolic example, and in the summer of 1780 a church was constituted, which increased to 70 members in 14 months. This infant church invited Elder Blood to become their Pastor, which he did in the spring of 1781, and continued with them, until the year 1788. Though his ministry here was short, he was much beloved by the people. The following incident speaks for itself, as related by Rev. S. F. Smith in his notice of Elder Blood's ministry. "The evening after he had taken leave of his people, two sisters, then mere children, went home in tears; and it is said one of them, steadily affirmed that she would willingly leave her father and mother, and all that she held dear, for the privilege of accompanying Mr. Blood, even if he should go to the ends of the earth."*

Elder Blood removed to Shaftsbury, Vt., at the earnest request of a number of brethren there, in January, 1788, with the consent of his attached people in Newton. Here he was eminently useful for nearly twenty years; not only in the town of his adoption, but in all the region around. Several revivals of religion were enjoyed under his ministry. He found about 125 members in fellowship when he came; and in 1807, when he removed, the church reported 355 to the Association. The year 1795 was a year of enlargement, some 35 being added to the church; as there were *some*, about every year of his pastorate. But in the winter of 1798-9, a most wonderful work of reformation was experienced in that town; and Elder Blood's congregation shared largely in this gracious revival. About 175 were added to his church, among them several of his own children. An account of this revival may be found in this work, from his pen, un-

* Mr. Smith's Life of Elder J. GRAFTON, of Newton, p. 44.

der date of 1799, copied from Backus' history of the churches in New England. [See pages 59, 60.] And during the whole of his ministry, about 275 were added to the church under his care, so successful was he in gathering the lambs of Christ into the fold.

But Elder Blood's labors were not confined to his own people; he frequently traveled and preached in the adjacent country, being often called to assist in councils, ordinations, &c., in other churches. So eminent were his services, that he acquired the title of one of the Fathers in the Shaftsbury Association. When the University of Vermont was established in 1791, he was appointed one of the Trustees; and the year following, by the appointment of the Legislature, he preached the election sermon before the Governor and members of the State government.

In addition to his other itinerent labors, Elder Blood, in the autumn of 1804, performed a missionary tour of *three* months under appointment of the Association, to the western parts of the State of New York, and into Upper Canada. There is reason to believe his labors were highly useful in many places, in "setting in order the things that were wanting," and in "strengthening others that were ready to die." While in this body, he preached the introductory sermon, at least five years, or in 1792, '86, 1801, '03 and in 1806. He also served his brethren, as Moderator for nine sessions, and wrote the circular letter for them in 1789, and in 1796. The first of the circulars is in the the body of this work, and well deserves our study for the clear and comprehensive principles which it embodies in regard to the government of a church. Beside, the Constitution or Plan of the Association, both in 1789, and 1806, was the fruit, in part at least, of his mature judgment and views of the order of a voluntary association of christian churches for mutual aid and usefulness. And in the early discussion of the merits of Speculative Free-Masonry, in this body, in 1799 and 1802-3, Elder Blood is understood to have been one of the firmest objectors to this institution, along with Barber, Warren and Webb, bold compeers, in those days, in their opposition to all that was clearly inconsistent to the letter and spirit of the gospel of Christ.

After spending the meridian of his life in Shaftsbury, for nearly twenty years, Elder Blood, at the age of 53, was dismissed at his own urgent solicitation from the care of that church, in April, 1807. He next settled in Boston, as Pastor of the Third Baptist church in that city, where he labored for nearly *three* years, or from Sept. 1807, until June, 1810, with very good acceptance, though with what success we are not informed. The last four years of his life, he spent in the service of the First church and society in the city of Portland, Maine. He was useful in this new field, although beginning to feel the infirmities of age. The church and society erected a convenient house of worship, during his ministry. His labors were increasingly useful and acceptable here, and especially the last years of his life. For nearly two months before his death, he was unable to walk to his meeting house, though but a small distance. But his zeal for the cause, and his love to immortal souls,

suffered no abatement. He felt and spoke like a dying man. To all who heard him, his addresses appeared unusually solemn and impressive. He struggled hard with his infirmities, and was often exercised with great pain, while discharging the duties of his pulpit.

He was attacked more violently on the 19th of February, and continued to fail until Lord's Day morning, March 16th, 1814, about 6 o'clock, when he fell asleep in Jesus, aged 59 years, 6 months, and 17 days. The state of his mind during his last sickness may be seen by the following extracts from a letter, written to a friend, dated March 12, 1814.

"Dear and respected friend.

"I received your kind and sympathetic letter with grateful emotions. The sympathy of friends may, in some instances, *soothe* our sorrows, but it cannot ease the heart that is rent by the cruel tyrant death. But shall I call *that* cruel which alone introduces the soul into immortal felicity? Oh no; let me rather adore the goodness of God, that overrules his power, and makes even *Death* the great privilege of the believer. Yet I may truly say the hand of the Lord lies heavy upon us. Few children have had such a parent. But alas! he is now no more. &c." "The Lord has been good to us, especially in granting the manifestations of his love to my father. In his last sickness, and for some months before, he was unusually engaged in prayer and preaching; so much so, that many thought him ripening for glory. His mind was perfectly composed in his sickness, and by his conversation, he evinced to all that heard him, the reality of the religion of Jesus, and its power to support the soul, when flesh and heart fail."

"When in the near prospect of death, he manifested an unshaken belief in the doctrine he had preached, expressing an entire confidence in God, and dependence on the righteousness of Christ. He often said, 'I am as naked as the thief on the cross, as to any thing to recommend me to God.' When he spake of sufferings, he would quote those words in Luke, 23; 41; "*And we indeed justly: for we receive the reward of our deeds; but this man hath done nothing amiss.*" When it was mentioned, that he was going to receive the reward of his labors, he would reply: 'If mere mercy through the atonement of Christ can reach so great a sinner, and a soul that deserves to sink to hell can be saved I shall arrive at the kingdom of glory; if not, I am gone.'

"Being asked, if he could give up all below, he said he calmly resigned his family and the dear children; but the thought of no more warning poor sinners was the hardest thing to him; but at length he said; 'I have done the work, and finished the ministry I have received.'

"He fervently warned ministers against seeking to be great in the view of others; and of the great necessity of church discipline. He desired that poor sinners might be told, that he died with a concern on his heart for their souls. As a ministering brother was going to pray with him, he was asked, what he would wish to have prayed

for? 'O,' said he, 'pray that all our wills may be swallowed up in the Divine will; and that the cause of God may flourish in this world.'

"He often repeated the following words;

"This life's a dream, an empty show;

"But the bright world to which I go,

"Hath joys substantial and sincere;

"When shall I wake, and find me there!

"When in extreme pain, he would say,

"Tho' painful at present, 'twill cease before long,

"And then, Oh how pleasant, the conqueror's song!

"Seeing my mother affected in looking at his hand, he said, '*Don't be anxious, because you see death in it: the Lord will fashion it like unto his glorious body; for I shall see him for myself, and not for another.*' She replied, 'I hope it will not be long, before we meet again no more to part.' He replied, 'It will be all grace if we do.'

"When very near to death, being asked, if he was sensible he was going, he said; 'I believe I am, very fast.' Then he was asked how his mind was? he said; *Calm; I am not afraid to trust in Jesus; there is enough in him.* And then, on the morning of the Sabbath, we have reason to believe, *he entered an Eternal Sabbath of rest.*"

BETSEY BLOOD."

The following notice of his decease is from a Portland paper of the time.

"On Lords' Day morning, 6th inst. between the hours of six and seven, departed this life, after a short, but painful illness, REV. CALEB BLOOD, Pastor of the Baptist church in this town, in the 60th year of his age, and the 38th of his ministry. His dying testimony to the last, so impressive upon the minds of all that heard it, is the best comment upon his character. In his last sickness, all classes appeared equally concerned; each one striving to express a regard for so valuable a member of the community. A bereaved widow and two children, mourn the loss of a husband, a father, an instructor and most invaluable companion, under the full conviction that he is now reaping the reward of a faithful servant. The bereaved church, of which he was Pastor, sustaining so great a loss, are entitled to the sympathy of all the friends of Zion. May the Great Head of the church, with whom is the residue of the spirit, comfort the bereaved, and repair this breach now made in the militant church, for the glory of his name, and support of his cause upon the earth.

"His funeral was attended on the Wednesday following, by a large concourse of people of all denominations, from the Baptist meeting house, where a very solemn discourse was delivered on the occasion, by the REV. SYLVANUS BOARDMAN of North Yarmouth, from Job V. 17. Thus terminated the life of this excellent man, leaving behind him *the good name, which is better than precious ointment.*"

III. ELDER AMASA BROWN, OF HARTFORD, N. Y.

Respecting this veteran captain in the host of our Israel, and for some thirteen years a member of the Shaftsbury Association, we are unable to furnish more than the following meagre sketch, drawn partly from the minutes of associations, and partly from the verbal accounts of those who knew him.

He came from Swansea, Massachusetts, into the region of his subsequent labors, soon after the revolutionary war, in which he did service—attaining, it is said, a commission in the army. At what time he enlisted under the banner of King Jesus, and when he was promoted in his service to the rank he so well honored, as a leader in Zion, we are uninformed. Most likely his preaching efforts commenced about the time of the constitution of the first Baptist church in Hartford, in 1788, when about 33 or 34 years of age.

His name occurs on the Shaftsbury minutes in 1793, for the first time, as pastor of the church, (then called 1st Westfield,) with 146 members, of whom 27 had been added during the year previous. The next year he came up to the annual meeting at Pownal, Vt., with an addition of 50 more; and having dismissed 21, he reported a total still of 168. In 1795, although not present at Stillwater himself, his church reported an addition of 31, and a total of 196. In 1796, he reported 49 added, 30 dismissed, and 212 in all. In 1797, he was present at Bottskill to report the accession of 106 more, and a total of 303, after a powerful revival—which began from the death of a woman by lightning, to which solemn alarm, some 40 persons dated their first awakening. And thus for years did his church increase in number under his ministry, until in 1806, we see his name at the head of a company of 435, with 16 new recruits under his guidance, in the Saratoga battalion of the army of Zion.

From 1793 to 1799, he must have enjoyed a continued revival—adding in these seven years, about 300 to his church. After a few years of declension he shared again in the Divine favor upon his labors, adding about 105 in the years 1813-'14; and again in 1816-'17, he baptised from 140 to 150, in two years. This was his last and greatest harvest, the fruits of which are yet seen in many churches, by the stability and consistent conduct of those converts; and blessing even the distant heathen, through the indefatigable labors of our beloved WADE, on the shores of Burmah. For among the number he baptised in 1816, (as we learn by one of them,) were three now living, and useful ministers of the gospel. One was our excellent foreign missionary, JONATHAN WADE, D. D., in Burmah; another was Elder BARN A ALLEN, now of Hubbardton, Vt., once for a year or two, the pastor of his mother church; while the third was Elder JOHN H. BARKER, now for several years pastor of the Adamsville Baptist church—a colony from Hartford, as its foster mother.

Soon after this great harvest, Elder Brown's increasing age and infirmities, secured for him a release from the pastoral care of the church, although he continued till about the year 1821, a period of some 33 years in all. His labors were felt in adjacent towns; and

during his ministry, the church in Hebron, on the east, and that at Adamsville, on the southwest, were constituted, in considerable part from members of his church.

His successor was Elder GEORGE WITHERELL, in 1822, who continued for ten or twelve years in town. The Hartford church has had its peculiar trials and vicissitudes since the labors of Elder Brown closed, having been for a period divided into two bands by the Masonic question; but now, and for the last ten years, is united again; having enjoyed the labors of several pastors, some of whom have been favored with powerful revivals of religion, and large accessions to the church. It now embodies a membership of about 430, under the pastoral charge of Elder J. B. Drummond, who has baptised into their fellowship during the past two or three years, about 200 converts. May their fruit be unto holiness, and the end everlasting life.

Elder Brown's church united with the Saratoga Association, at its organization in 1805, and remained in that connection till 1827, when it united with other churches in the vicinity, in forming the Washington Association. His memory is cherished among the people of the town of Hartford and the regions about it, for the excellent traits of his character as a man—a christian—and a minister of Jesus Christ. If he was not the most talented of preachers, he was a very useful one. He must have baptised something like *seven* hundred into the fellowship of the Hartford church in the last thirty years of his ministry among them. For several years his brethren honored him in the association, by appointing him its Moderator.

Elder Brown was a patriot. For when his regiment was called out in 1814, to march to Plattsburgh, the order coming on the Sabbath—as chaplain he went into his desk in the morning with his epaulettes on, (as we are informed by an eye-witness, then a boy,) and preached a very patriotic discourse to incite his neighbors and brethren to fidelity, who had been summoned to the defence of their country against the invading foe—and then at the close of the service marched on with his regiment in the afternoon, evincing that his love of country was true-hearted.

He was an early advocate for the foreign mission, and other benevolent societies that arose about the same period, soon after the war. For his zeal and boldness in advocating these objects of benevolence, he met with opposition, and suffered in consequence, even from some of his own brethren. We have this incident from Col. Allen, of Fairhaven, Vt., (as well as the former one,) that he said: "If a man would not allow his wife the means to give to such worthy objects, he thought she would be justifiable in getting into his purse and helping herself to funds." To some, this was outrageous counsel from a minister of the Gospel. But should a christian wife be hindered always from acting the reasonable promptings of her benevolent soul by such a husband? With *such* a pastor, who wonders that Jonathan Wade became a missionary of the cross?

Elder Brown died at last in a good old age, among his own people, where his sepulchre is seen to this day in the public burial ground, amidst his own family, several of whose remains lie around him.

On his tombstone the passer by will read the following brief inscription:—

“REV. AMASA BROWN,
“Died January 24, 1880,
“in the 76th year of his age.”

And in the same yard, lie the mortal remains of *two* other ministers who have labored among this people; Rev. JEREMIAH EVERTS, who died among them, August 24th, 1846, aged 38½ years; and Rev. HENRY F. BALDWIN, (once of 1 Bennington,) who died in Arcadia, New York, September 20th, 1845, aged 45 years.

IV. ELDER JOSEPH CORNELL, OF GALWAY, N. Y.

The compiler cannot do better than to give his readers entire, the following sketch of Elder Cornell's life and character, which is taken from the History of the N. Y. Baptist Missionary Convention, by Elders Peck and Lawton; pages 200-204.

“But few individuals, under all the circumstances which attended his life and character, have been more generally known in this State, and in a considerable portion of New England, than the one whose name is placed at the head of this article. He lived in a peculiar age of the country and of the church, to both of which his habits and manners seemed peculiarly adapted; and hence his popularity and usefulness were unquestionably great, in the different fields of labor to which he was called in the course of his ministerial duties.

“The subject of this memoir was born February 11, 1747, at Swansey, Mass., where he continued to reside with his father, Mr. Elisha Cornell, until he was about twenty-five years of age. He then married to Mary Mason, and removed with her, and settled in business, in Lanesborough, Mass., where he remained until the year 1780, when he was ordained to the work of the ministry.

“Eld. Cornell was made the subject of grace, as he supposed, when he was about nineteen years of age; but for some reason did not connect himself with the church until about two years after. He was then baptised by Eld. Russel Mason, and united with the Baptist church in Swansey, his native place. Almost immediately after his connection with the people of God, his mind was deeply exercised with a sense of his duty in reference to the ministry. On the one hand he felt almost irresistibly impelled to commence preaching the gospel for the salvation of sinners; and on the other, he felt weighed down with a sense of his insufficiency, especially in reference to the education necessary to qualify him “rightly to divide the word, and give to each his portion in due season.” In this state of mind he continued his walk with the church, exercising his gifts in prayer and exhortation, on all suitable occasions, for about twelve years, when, having determined his future course, and having passed the ordeal of examination and admission, he was ordained at Lanesborough, in 1780.

"Immediately after his ordination he removed to Manchester, Vt., then a frontier settlement, where many people remained during the eventful period of the American revolution, and where there was a "Baptist Conference," which had invited him to come and labor with them. Soon after the commencement of his ministry in this place, a church was regularly constituted, and he became their first pastor.

"At this time when Eld. Cornell went to Manchester, there was a revival of religion in that place, and the church is understood to have received very considerable additions; but at the close of the war many of the inhabitants, who had resided there but temporarily, removed to different places; which materially affected the permanent growth of the church under his ministiation.

"It is understood, however, to have flourished under his preaching; and his labors in that place gave evidence of Divine acceptance, and satisfaction to the public. After remaining at Manchester about fourteen years, he accepted an invitation to take the pastoral charge of the second Baptist church in Galway, N. Y. This church had been recently constituted, and Dea., since Eld. Abijah Peck, had officiated in its public exercises; but as yet there had been no regular pastor until Eld. Cornell was settled there, in 1794. Here he continued for five years, laboring faithfully and acceptably, the church prospering under his ministry.

"At this time Dr. John Munro, a member of his church, having been ordained to the ministry, Elder Cornell resigned the pastoral charge into his hands, and commenced a series of missionary labors under the patronage of the Massachusetts Missionary Society, which he continued for three years. The first year he spent in what is usually called the Black River country, and Upper Canada; the second year principally in Chenango county, N. Y.; and the third year in the western part of New York and Upper Canada. In the course of these ministrations he formed an extensive circle of acquaintances, of a very dear and interesting character, which will long be remembered.

"At the close of this period, in the year 1802, his health having become impaired, he went to Providence, R. I., for the purpose of regaining it. At that time the first Baptist church at Providence was in a flourishing condition, under the pastoral charge of Elder Stephen Gano; and the Congregational church in that place had recently been left destitute by the death of its pastor, the Rev. Mr. Snow. The latter invited Elder Cornell to preach for them, which he did for about a year; at which time, a revival taking place, and most the subjects of it receiving gospel baptism, the second Baptist church of Providence was finally constituted, from these and former members of the Baptist church, and some members of the congregational church where Eld. Cornell had been preaching. Over this church, thus formed, Eld. Cornell was again settled as pastor, it being the third instance of his being settled as pastor over churches newly constituted.

"This church erected a large and commodious meeting-house, in which Eld. Cornell preached the first sermon, and, by a singular

coincidence, the last, also; happening to be in Providence on a visit about thirteen years afterwards, when he preached, and the next day the house was carried away by a flood, in a terrible storm. The Bible belonging to the church was found floating in the river, and though drenched with water, and although it must have changed positions repeatedly after leaving the desk, when found, it was said to remain open at the place from which the text had last been taken by Eld. Cornell.

"After remaining at Providence about ten years, he returned, and resumed his labors as pastor of the second Baptist church in Galway, in which he succeeded Eld. Samuel Rogers. Here he continued about nine years, and then resigned the pastoral charge to Elder Eugenio Kincaid, now a successful missionary in Burmah.

"From this period to that of his death, between four and five years, Elder Cornell was employed by the Hamilton Baptist Missionary Society, a part of the time as a missionary, and a part of the time as an agent for the Oneida missionary station. His missionary labors were principally performed in Columbia county, N. Y.; his travels as an agent in the western part of New York, and in New England. In this last service closed the labors of this pious, devoted and interesting servant of Jesus Christ, in the eightieth year of his age, and the forty sixth of his ministry.

* There was something singular and apparently providential in the time and manner of his death, which happened in strict accordance with his previously expressed wishes, at his residence in Galway, July, 26, 1826. He had, contrary to his previous arrangements, unexpectedly returned home from Oneida county, on Monday evening, in good health. On Tuesday he complained of a slight indisposition, which, however, did not confine him to his house. On Wednesday morning he remained about the same; he had walked out and returned, and about 10 o'clock, A. M., he was sitting and conversing upon some common topic with his son, Dea. Asa Cornell, when the latter perceiving a sudden change come over his father's countenance, sprang forward, and caught him to prevent his falling from his chair; and thus he expired instantly, in the arms of his son, without a struggle, a word, or a groan, and slept with the saints of the Most High God! Such is the brief and imperfect history of the life and ministerial labors of Eld. Joseph Cornell—the duration, variety and extent, of which, alone, is deemed to be of sufficient importance to entitle him to this notice.

"But there are other considerations which render his memory peculiarly interesting. He was wholly self-taught. So illiterate, indeed, was he, at the time he commenced in the ministry, that it was difficult for him to read a sentence intelligibly. Notwithstanding this, his language was generally well-selected, his arrangements systematic, and his illustrations clear and lucid. He possessed a strong mind, and a discriminating judgment, which enabled him to steer clear of many of the troubles and difficulties which frequently disturb the placidity of the pastoral office. He seemed to be thoroughly acquainted with the avenues to the human heart, which enabled him

frequently, in the course of his preaching, to make the most deep and lasting impressions, with the most familiar language and the most unlabored argument.

"In a word, his entire devotion, fervent piety, and unremitting zeal, were apparent at all times in his daily walk and conversation, and secured to him the entire confidence of the Christian community. Unlike many of his age and circumstances, in reference to literary acquirements, he was a warm and decided friend of education, and of those institutions,—especially that at Hamilton,—which have in view the education of persons for the ministry. The writer of this article recollects perfectly well being present at a ministerial conference, nearly twenty years ago, when Eld. Cornell was also present, and warmly espoused the cause of education; rendering, as one reason for his so doing, his own experience for the want of it, and the privation and embarrassment he had suffered as a consequence."

V. ELDER JEHIEL FOX, OF CHESTER, WARREN CO., N. Y

"Among the early Fathers in the ministry, whose pioneer labors and toils contributed so much to the establishment and future prosperity of the Shaftsbury Association, is the name of one, whose field of labor was on one of the extreme outposts of this ancient body, Elder Jehiel Fox. He was born in East Haddam, in Connecticut, about the year 1760. He was the son of Daniel Fox, who with his large family, about the time of the Revolution, moved up to New Canaan, Columbia county, N. Y. The subject of this notice, at that time, a young man, taught a school near Whiting's Pond. He married Miss Jerusha Baldwin, daughter of Capt. Hezekiah Baldwin, a soldier of the French and Revolutionary wars, but who, at this time, was a soldier of the cross, under the ministry of Elder Jacob Drake. The Baptists were then called, by the "standing order," new lights, (322 Benedict's Hist. Bapt. page 551.) After this, Mr. Fox moved with his family up to Hoosick Falls, about the year 1788, where he began to improve his gift in public, and was licensed to preach by the church at St. Coix. The license is signed by Dea. Waldo. In the year 1796 he moved to Chester, 18 miles north of Lake George, in the north part of Washington, *now* Warren county. In that distant wilderness, he found a few scattered followers of Christ. In 1796 a church was organized, and he was ordained at a council of brethren by Elder Amasa Brown, from Hartford, the nearest Baptist minister, in about 50 miles. The writer of this article, although at that time, a lad of 6 years old, well remembers the solemnity of the scene. It was in the old Log House and was among his earliest convictions of sin. Eld. Brown preached and prayed until it seemed as though Heaven and Earth had come together.

With a zeal for the honor of his master, and a burning love for souls, scattered in that wilderness region, Elder Fox was abundant in

labors. Often threading his way by marked trees, over hills, through vallies, and fording streams, he sought out and won souls to Christ. Perseverance and untiring diligence, were the elements of his character. He received no support—the disciples were poor. He expected none, but “he endured as seeing Him who is invisible,” while he had respect unto the recompense of reward. Many toils, privations and obstacles, to which Christians were then subject, were met and patiently overcome. One aged mother in Israel came 8 miles with her husband on an ox sled, through the woods, to enjoy a covenant and communion season at the Pastor’s house, where the meetings were held, remaining from Saturday till Monday in his family, as was usual for those living at a distance. On returning to their homes they were beset by a huge Panther, by which they became exceedingly alarmed and distressed about their safety, but the Presence of the God of Daniel was there, and the fierce animal was held in check. By the sweat of his brow, Elder Fox toiled some four or five days in the week, to support his family, and the remaining part of the time, he preached, traveled and planted churches in the following places, from 10 to 20 miles from his residence: Johnsburgh, Minerva, Schroon, Bolton, Athol, and Thurman, now called Warrensburgh. These churches now comprise a large part of the Lake George Association. He was a man of study and reflection, to which he often gave himself, at the fireside, after the toils of the day were ended. His business habits were systematic, ready and punctual. Constant exposure and fatigue, common to a new country, brought on a distressing asthmatic complaint, which wore upon him, until 1823, at the early age of 60, the earthly house gave way. A little before his departure, he prepared the following inscription and requested it might be placed over his grave. “Jehiel Fox passes this way, from the labors of the field and vineyard, to his master. Lo! Grace gives the triumph.” Soon after this the Saviour called—he laid off his armor, sunk down to rest and now sleeps upon the battle field of his conflicts and warfare. His flesh rests in hope.

Connected with this ancient organization of christian churches, we see a class of ministers who were eminently successful in gathering souls to Christ, with much greater toils and hindrances, and far less advantages and facilities than are enjoyed by the present ministry. The question is often asked in what did their success consist? Where was their moral strength? The question is easily answered. In their *acts and prayers*. They were men who walked and communed with God; who were *habitual*, fervent and effectual in prayer. They went up daily to a Throne of Grace upon their knees, bearing in their lips and presenting to God his own written promise: “As thy day is, so shall thy strength be,” and they came back, richly laden, with every *needed* blessing they asked for. In glancing over the past history of the old Shaftsbury Association, which has been the mother of so many associations, there is joy mingled with grief.

And we involuntarily exclaim, “The FATHERS, where are they? and the PROPHETS, do they live forever?” The answer is, No. The Prophets are dead, and the Fathers are fallen asleep. The Godly

man ceaseth and the faithful fail. But blessed be God. The church lives, and she *shall* live and triumph. For she has inscribed upon her banner, the oath and promise of her ascended Lord and King, "I am he that was dead and am alive, and behold I live forever; amen; and have the keys of Hell and of death." Therefore, "Because I live, ye shall live also."

The above sketch was contributed by Rev. Norman Fox, for twelve years Pastor of the Baptist church at Ballston Spa, Saratoga co. N. Y. and who is a son of the venerable Jehiel Fox. It is a proper tribute of filial regard to the memory of a deceased parent, as well as a just tribute to his worth as a minister of the gospel, and a pioneer laborer in the new settlements of his adopted county.

The name of Elder Jehiel Fox is found in the Shaftsbury minutes for several years, from the St. Coix church in Hoosick; but in 1798, he came from his *new* home to represent a church of 57 members, which he introduced to the acquaintance of his brethren, of the association. He was blessed with a large increase of members for the next four years, reporting the addition of no less than 140 in those years, 56 of them in the year 1802, and making a membership of 168. In 1805 his church was dismissed with the Saratoga churches, and we can give no further official statistics of its condition, as it never united with the Saratoga body; but formed the nucleus of what is now the Lake George Association. But Elder Fox, "though dead yet speaketh," to many who cherish his memory in their hearts.

VI. ELDER ELISHA D. HUBBELL, OF HALFMOON, N. Y.

Elder HUBBELL was a very active and useful member of the Shaftsbury Association, for nearly twenty years; as he was a very efficient Pastor in each of two several churches in this body. Hence, though he lived not to the age of a Hull, a Leland, or a Werden; yet from the part he bore for many years in the business of the Association, as well as for his general excellence of character, his skill in pastoral management, and his talent in the sacred desk, we place his name among the men of God whose services in the cause of Christ, and in the affairs of this body, deserve to be held in lasting remembrance. From reliable sources, we gather the following memorials of him.

Elder Hubbell was born in Danbury, Fairfield co., Conn., Jan. 14th, 1795. Experiencing the regenerating grace of God when about 18 years of age, he united with the Baptist church in West Stockbridge, Mass., by which church he was first sent as a messenger to the association in 1814, at Schodack, N. Y. But in 1816, and every year onward till 1822, his name stands recorded as a delegate or minister from the Egremont Baptist church, formerly called Great Barrington, under the care of Elder Jeduthan Gray. In 1818-19 his name is marked as a *licentiate* of that church; and in 1820 he appears as an ordained preacher and Pastor, in which station he continued for

three years. He was ordained May 4th, 1820, and died May 7th, 1839, consequently he bore the ministerial office 19 years and 3 days. Elder Hubbell did not labor in vain in Egremont, for every year some baptisms were reported to the Association, by his church, and in 1822, they reported 14, with a total of 217. Still no large accessions took place, and in the spring of 1823, he resigned the charge of the church, and removed to Clifton Park, Saratoga co., where he became assistant Pastor with Elder Abijah Peck, for nearly 12 years. At this time the church of Elder Peck numbered about 360, scattered over a wide extent of country, and occupying two meeting houses, one in Clifton Park, and the other at Newtown in Halfmoon township. It is believed that these servants of God, ever labored in the most perfect harmony, and good understanding, during the whole period of their joint Pastorate; and with what success, the continual and healthy growth of the church in graces and numbers, abundantly testified. During this period, 231 were baptised into the fellowship of the church—some every year; but the largest numbers during the years, 1825 and '26, and in 1831, '32, and 1834 respectively. These were revival years, and embraced the period of *three* several revivals of religion. The first in 1825 and '26, brought into the camp of Jesus, about 80, who were baptised into the faith of the Gospel. The next season of refreshing was during the years 1831, and '32, all one revival, which gathered in a little over *seventy* by baptism, making their total 339, in the latter year. In 1834, they reported 31 baptised again, as the fruits of another harvest of souls, making 371 in fellowship, at the time this church asked a dismissal from the Shaftsbury to the Saratoga body. During Elder Hubbell's ministry here, the largest reported membership of this church was 424, in the year 1826; and this was the largest number they ever reported. In the year 1834 the church in Halfmoon was set off by itself, and Elder Hubbell took charge of this new interest, for a few months. But in the fall of 1835, he was invited to remove to Jordan, Onondaga co., N. Y., and labor with a new interest just rising there, into the form of a church. He commenced his labors October 1st, 1835, and tarried only three years, when his failing health admonished him to seek another location for his impaired constitution. But he staid with the Brethren at Jordan, and in the Cayuga Association long enough to become endeared to their hearts, and to see a house of worship completed in Jordan, and filled with the glory of the Lord in the salvation of some 30 precious souls, who were added by Baptism; and a total membership of 94, which has now become a strong church of 260 members.

Returning to Clifton Park in October, 1838, Elder Hubbell took the sole pastoral charge of the church, and although enfeebled by disease, and unfit for pastoral labor, he entered into the work of the Lord with zeal, and soon had the satisfaction of seeing the pleasure of the Lord prosper in the Mediator's hands, through his feeble instrumentality, during a protracted meeting effort in the month of January, 1839. He was aided by his ministering Brethren in the neighboring churches;

but he was instant in season and out of season himself, and did all he could to persuade sinners to be reconciled to God, as he said he felt that this was the last revival season he ever should enjoy on earth, and he could not hold his peace. About 20 souls were hopefully converted and added to the church, much to his satisfaction, and on the second Sabbath in April, he was borne to the house of God by his brethren, and although too feeble to make his voice heard by the church, "he partook with his brethren and sisters for the last time, of the symbols of the broken body, and shed blood of the Saviour, very much to his spiritual consolation. The circumstances and exercises of this occasion made a deep and lasting impression on the hearts of all who participated in them."

He preached his last sermon at the meeting house of the Halfmoon church in Middletown, on the third Lord's day of March, at the funeral of a young sister in Christ, from the words, "Blessed are the dead who die in the Lord, &c." [Rev. 14: 13.] But his work on earth was done, and he only waited the Master's call to discharge him from the service, that he might enter into the joy of his Lord. He lingered till the 7th of May, as before stated, when he fell asleep in the arms of Jesus, and added his dying testimony to the truths of the Gospel he had preached.

It is not invidious to say that Elder H. was one of the best of our preachers; and that his piety, his zeal, and his unceasing efforts to build up the Redeemer's Kingdom on earth, was surpassed by none. But he has gone—a standard-bearer in Israel has fallen. Yet we have hope in his death, and rejoice in the consolation. He deceased in the 45th year of his age. He left a wife, who had been deranged for several years, and three children, in peculiarly afflictive circumstances. His wife, once the kind, amiable, intelligent, and discreet help-meet and counsellor, has been in a confirmed state of insanity, and we believe, is living at this day. But God doeth all things right; and it is not for us to question his wisdom, or murmur at his dealings. Elder Hubbell preached the introductory sermon before the association in 1823, '28 and 1832. In the years 1827, '28, '29, and 1831, '33 and 1834 he was the chosen Moderator among his brethren; and in 1820, and 1834, he wrote the published circular letters, besides one or two of the corresponding ones. "Let me die the death of the righteous, and let my last end be like his."

VII. ELDER JUSTUS HULL, OF BERLIN, N. Y.

Of this venerable servant of God, so long the successful pastor of a large church in Berlin, Rensselaer county, N. Y., we would make the following record, from such materials as were to be found. Some of the facts here stated, were gathered from the lips of his son, Dr. Emerson Hull, in a recent visit to the town of Berlin, where many of the Hull family still reside.

Elder HULL was born in Reading, Conn., July 26th, 1755, but when young removed with his parents into the field of his future labors in the ministry of reconciliation. From a manuscript copy of his religious experience we gather the following facts.

When about 18 or 19 years of age he was awakened to a sense of his true condition and standing as a sinner before God, under the preaching of Elder Clark Rogers, of Hancock, in a revival among his people, about the year 1773 or '74. He says: "The Infinite sovereign was pleased to grant a reformation among the people in Hancock and the lower part of this town, under the improvement of Elder Clark Rogers, whom I went to hear, and by whose means I received another arrow to my guilty conscience, to my great awakening. About this time also, the private christians in our neighborhood kept up their conferences, which I attended. And now the important scenes of Eternity rolled with such weight upon my mind, that I scarce could refrain from crying out in their meetings, that the Lord would have mercy on my soul, and save it from the burning main;—though the pride of my wicked heart kept it as much a secret as I possibly could. And oft when I left their assemblies, my soul was so full of anguish I scarce could contain myself till out of hearing of the people, when I vented myself in broken accents to the Lord that he would spare my soul from hell." And after relating various exercises of a similar character, he says again: "Thus my soul went bowed down all the day long. Desolation like a mighty flood, rolled through my soul from day to day. I remember I oft used to retire and walk the lonely groves to bewail my most dismal and unhappy circumstances. At length, one evening in a solitary walk, I had such a discovery of God as a sovereign; and of his justice in the execution of his most holy will, that his law was holy, just and good,—that it was all around my defenceless head like a flaming sword, and threatened me with destruction,—pointing to the bottomless pit, and piercing my poor bleeding heart. Condemnation was written in my soul; ghastly misery opened wide her devouring jaws to receive me headlong." "It seemed as if hell was gaping, devils waiting, and my poor soul was sinking. But when all hopes failed me, and I expected in a few moments to people the dark regions in black despair; to my joyful surprise, and in an unexpected way,—behold the charming voice of a Savior reaches my ears, full fraught with glad tidings of peace and pardon through his own merits, which he pleads at his Father's throne."

The joy of his espousals he expresses in the following language: "My mind was so taken up with the view, I forgot my poverty and misery in contemplating the glory of God in the face of Jesus Christ. I saw he died for sinners; *died* that the dead might live,—that the banished exile might return home,—that the prisoner might go free, and find peace with God their Savior. Now with the eyes of my understanding, agreeably to the written word, I beheld one clothed in white. Methinks it is the Babe of Bethlehem,—the Son of David,—Jesus by name,—Prince of life, and son of God. Now my guilt and horror of conscience all departed; and peace, tranquility, and sedate-

ness of mind possessed my breast, and reigned through all the powers of my soul. Notwithstanding at that time I did not think it was regeneration." This was at the age of nineteen. But not doing his duty in professing religion, he wandered into the world again and lost his enjoyment in religion. Again he says: "Then I wandered for about *four years*, till I was better than three and twenty years of age. At length it pleased the Lord to send that son of thunder, Elder JOSEPH BARNES to preach among us, and at the same time fulfilled his ancient promise, that he would not send his servant where he would not come himself; but granted his attendance in the chariot of his grace; and before him blew the gentle gales of mercy, waving the lofty cedars which grew in nature's forest. All opposition seemed to fall to the ground, and the word of the Lord rode in triumph in the minds of the people. It reached so far, and his majestic voice sounded so loud, that it penetrated my adamant heart, and created an exceeding desire in my soul that I might know where and how my standing was before God. And this was my cry: 'O Lord! in mercy let me know where I am;—if an heir of Heaven, grant some discovery of thy glory.' Then my soul would breathe forward, and try to reach beyond creation, that I might be delivered from the unhappy circumstances I was in. Anon these thoughts would pass my mind: 'Is there no mercy for me? Must I at last go down to people the dark regions of black despair?' At length, in the midst of my sorrow, and at the height of my distress, it seemed as if there was a door opened into my heart, and divine glory shone in the face of Jesus Christ, with such lustre upon my soul, that it captivated every faculty of my mind, and my whole immortal part was swallowed up in Divine wonder." "Now I was brought to believe, to love, and to adore with my whole soul. Oh! what humility,—what carefulness,—what joy and hope it wrought in my heart; I felt as if I never should commit another sin, but forever swim in that theme of joy and stream of love, till it brought me to the boundless ocean of true delight, and everlasting pleasure. And now my mind was led back to view my former experience, which I had past through four years past; and I saw that law and gospel shone in it with such clearness and lustre, that I could but upbraid my unbelieving heart; and wonder I did not believe before." Again he says: "And oh! what a wonder that ever such a miserable chief of sinners should find favor, and be brought into union with God. For which, O Lord, grant I may forever praise, bless and adore thy great name, in prostration at thy sacred feet. Now my soul began to long that *every creature* should taste and see how good the Lord is. Upon which, I remember, I desired one evening to free my mind in my father's family, and tell them the wonders of God's love to my soul; which I attempted, though in weakness, yet the Lord gave me strength, with some sweet comfort in my soul. I then retired to my lodgings for repose. But oh! such a night as this I never before enjoyed. While I slept, my heart waked and ascended on high. I now experienced the truth of that inspired Prophet who asserts that it is sweet to commune with his own heart and God, and could join with the spouse in her affec-

tionate language, 'My beloved is mine, and I am his.' His banner over me was love, and his fruit was sweet to my taste."

This must have been about the year 1778-9, and from his exercises, there must have been a revival of considerable power in the place. He says futher: "About this time, great numbers were brought to bow, (as we trust) to the sceptre of the blest Immanuel; and we kept up a steady meeting which was attended with a large auditory, in which meetings my soul was so enlarged towards, and drawn out in thirsting for their everlasting well being, that I knew not how to hold my peace. While the Beauty of the Mediator shone with such lustre in my soul, and I beheld such virtue in his blood, such freeness in his nature, such power in his grace, and such an overflowing fountain to wash away sin and uncleanness in, that I could but recommend his infinite and boundless love to dying men and women, though in a weak and feeble manner. Yet the Lord owned and blessed my poor endeavors, and still carried on his work in a most extraordinary manner. Thus I labored by way of exhortation too, and prayer for my fellow youth, that they would return from their vanities and take shelter under the balmy wings of everlasting goodness, the alone love of a crucified Savior. Such heavenly blessings, such extacies of joy, and sweet delight, used to flow into my soul, that I was ready to say: 'Whom have I in heaven but thee? and there is none I desire upon earth beside thee.' Thus I traveled for about nine months. And what shall I render unto my God for all his Mercies shown?"

Thus have we given freely his own words from this manuscript experience, saved from among his wasting papers, in order to show how God enriched his soul with a large experience of his grace, and thereby fitted him to be, what he became in the ministry of the Gospel, both a son of thunder to awaken the careless by the terrors of Jehovah's Law, and a son of consolation also to God's children, by administering to them the comfort wherewith he had been comforted of God.

We understand that he did some service in the army at the taking of Burgoyne in 1777; and the next year, it was in the mind of General Van Rensselaer, to have made him the commander of a brigade of militia; but when he learned he had begun preaching, he withheld the promotion, lest it should turn him from his duty. It does not appear to us when he was baptised, whether in the first revival in the year 1773-4 or in 1778. Most likely the latter, from what we have learned.

His parents were Paedobaptists, very worthy people; but he read the Scriptures for *himself*, believed and was baptised, and afterwards had the pleasure, of baptising his father and mother, about the year 1800, and most of his own brothers and sisters, in the course of his ministry. From his experience, as given above, we conclude he began to preach in 1778, when about 23 years of age. And we are informed that he traveled and preached for several years before he was ordained, extending his excursions into Massachusetts and Connecticut, and even as far as Virginia. Among his manuscripts is

the journal of one of his excursions in the year 1783, from July 17th to September 18th, in which he traveled and preached through the State of Massachusetts to Reading, Conn., the place of his nativity, and back again to Berlin, or Little Hoosick, as that precinct was called till about the year 1792. The date of his church runs to the year in which he made the above tour, dating from December 30th 1783, and not in 1785, as usually given.

Elder Hull was ordained to the pastoral office as we understand, February 23d, 1785, in the thirtieth year of his age.* The same year we conclude he united with the association, as he was the preacher of the introductory sermon in 1786, according to previous appointment. In this latter year, his church reported only 43 members in their fellowship. There is some confusion about the several churches of Little Hoosick, Stephentown and Berlin, which may be cleared up, we think in this manner. From the fact that the Shaftsbury association met at Stephentown in 1782, '83, and '85, we infer that there must have been an early church organization in the town, that became extinct afterwards. That it became extinct is evident from the fact that Elder Hull's church was afterwards, in 1793, called Stephentown, and 1st Stephentown in 1797, when the present Stephentown church united with the association as the 2d Stephentown church, under the pastoral care of Elder Robert Niles. In 1800, Elder Hull's church took the name of Stephentown and Petersburg, when the town of Petersburg was constituted, as we suppose, and held that name till 1806, when the town of Berlin having been constituted, this church took the new name, which it has retained to this day. The other church was constituted June 16th 1796, and hence does not claim to have been the oldest church in town. But Elder Hull's church, whatever name it bore, is always known to be the same organization, by the Elder's name among them, for a period of 45 or 48 years. The old or extinct Stephentown church with which the association met, may have been, most likely was, the church spoken of by Elder Hull in his experience, as existing in the lower part of the town, when he was but 19 years of age; or about the year 1774. This may have been a branch of Elder Roger's church, at first. But enough here concerning the origin of these churches.

After Elder Hull's ordination, his church increased by a steady growth until the year 1800, when the large accession of 135 is recorded in a single year, making a total of 298 in fellowship. Thence onward for a number of years, there was a gradual increase from year to year, until again in 1811, the cloud of God's Mercy gathered about the hills of his rural district, and literally poured down such a shower of Divine grace that there was hardly room to receive it, and the vallies of Berlin were made vocal with the high praises of our God; while the mountain tops caught the sacred joy, and it was verily thought, at the time, that angelic songs were heard in the air over their heads, by the enraptured sons and daughters of Zion. So great

*At his ordination, Elder J. Morse of Sandisfield was moderator; Elder Nichols, Scribe, who also made the ordaining prayer; Elder Morse gave the charge; Elder Rathbun, the hand of fellowship; and Elder Tanner, made the closing prayer.

was this blessing that his already large church of nearly 400 members, was thronged by the accession in one year, of 225 joyful converts, swelling his numbers to 611, the largest membership ever reported before or since by any church to this association. Concerning this wonderful work of grace, Elder Hull wrote the following account to the Massachusetts Baptist Missionary Magazine. It is in the number for June, 1812, page 171-174.

“Extract of a Letter from the Rev. Justus Hull, dated Berlin, State of New York, County of Rensselaer, Feb. 12, 1812. Addressed to the Editor.

REV. AND DEAR BROTHER,

“The small, though happy acquaintance I have formed with you induces me to indulge myself in transmitting to you, an account of the wonderful work of God, which of late hath taken place among the people here. The heavens have dropped down fatness, while Jesus hath rode in triumph in the chariot of his love in the midst of this part of his Zion. Glory to his name forever.

“The Brethren among us which have appeared the most steady and established, have been greatly revived. Backsliders have joyfully returned, while a multitude of sinners have been awakened, and we trust brought to the saving knowledge of the truth, to the praise and honour of reigning grace. The work began about the first of August last. It soon spread in every direction, and we still hope it is not wholly extinct. There have been, I think, two hundred and four added to this church in this revival. I believe about one hundred and twenty have joined the seven-day Baptist Church three miles north of this; and about thirty have joined the open communion Baptists five miles south. Not one to my knowledge has joined any other order, who has been awakened in this reformation. It has been a precious harvest of souls for so short a time!—Oh! that our glorious Lord would unfurl his banner more and more, and spread the trophies of his grace far and wide, until the earth shall be filled with the knowledge of the Lord.

“This work first made its appearance in a young man, who by a small circumstance in providence, had his mind pointed to the day of judgment, and who found he was not prepared for that solemn scene. His mind appeared to be greatly distressed for a number of days, till at length the Lord was pleased to deliver his soul, and enabled him to shout the victory. He soon came forward, and gave a public relation of what God had done for him, to the joy of the redeemed. The holy flame kindled and spread like electrical fire. The brethren in that neighborhood immediately set up prayer and conference meetings. The people very generally assembled, and the Lord poured out his Spirit upon his children; a spirit of prayer, beyond what I had ever witnessed.

“These meetings soon became general in almost every part of the town, and for the space of three months, I believe there was not a single night but there were from two to five meetings in the different

parts of the town. At this time, and indeed for some time before, I had discovered great perturbation of mind, and travail of soul in parents for their children, and for the rising generation. Their prayers were almost incessant at the throne of grace, that God would have mercy upon the dear youth. The spirit of conviction was very powerful in those meetings; numbers were often heard crying out, "Lord, have mercy upon me, I am going to hell." Others were struck numb, and losing the use of their limbs, would fall prostrate to the floor, and lie helpless and speechless for the space of an hour or more, although they seemed to retain their senses in the mean time as perfectly as ever. Some of those, when they came out of this state, seemed to wake as if in a new world, crying "Glory to God, who hath redeemed my soul!" Others, when the agitation of body left them, appeared to be much as they were when it found them. Among those, who in a judgment of charity have experienced religion, either with or without these bodily exercises, there appears little or no difference in the nature and moral effects of their religion; but all appear to unite in the cause of truth and love. It has been a general remark among the old christians, that they rarely ever saw young converts brought out so strong and happy, and apparently so near heaven, as a number of these seemed to be.

"In about the height of this reformation, at a preparatory meeting previous to communion, the church convened on a Saturday, when there appeared a number of candidates for baptism, who wished to relate their experiences to the church, which was immediately attended to. The meeting continued till night came on, and we were not through; we then adjourned till the next morning at nine o'clock, at which time a multitude of people assembled, and the whole day was occupied in hearing the wonderful works of grace in the hearts of sinners, until night overtook us, and we still had not got through. Thus we continued our meetings for five days successively, until Wednesday morning, with an increasing multitude every day! In the mean while, our evening meetings were disseminated in the various parts of the town, and the Lord wrought wonders in these meetings: so that on one of these evenings there were 13 souls hopefully converted! And although we had not got through examining the candidates on Wednesday morning, yet it was thought advisable to proceed, and baptise those that were ready. We then repaired to the river side, where prayer was wont to be made, and hailed a Saviour's name, as on fair Jordan's banks; then in the midst of praying hundreds, and a surrounding multitude, I joyfully immersed beneath the "yielding wave" sixty-seven happy souls. This was done in the space of thirty-two minutes and a half, by the watch. Whether it would not have taken as long a time to have sprinkled as many infants, judge ye.

"This revival had a good effect on society in general. The ball chambers are left empty, the card tables deserted, and almost every house has become a Bethel; and a multitude of souls, we trust, are made a fit residence for the Lord. While the Lord reigns, the earth is called upon to rejoice. Oh! that my feeble soul might bear some

part in those immortal strains of hallelujah to God and the Lamb, for his goodness, and for his wonderful works to the children of men!

"There is one circumstance which has occurred among us, which I would briefly notice, viz: In about the height of this reformation, one evening at a meeting, a number of people went to the door, and they say, they heard a concert of music or singing, in the air over their heads. I believe there are as many as one hundred persons who say they have heard it distinctly, though not all to understand what the words were; those who do, say they sang "*Glory to God in the highest, on the earth peace, good will towards men!*"

"This singing has been said to have been heard, I believe, as many as a dozen or fifteen times, and by a number of as good moral characters as we have among us. They tell us there appeared to be a multitude of voices of different tones, all praising God in the highest. I cannot vouch for the truth of the fact, though we have the united testimony of a great many good moral characters to its truth. It still continues to be heard at different times, and at different places, for eight or ten miles round. Whether the angels have come down or not, I cannot say; one thing is evident, there has been great rejoicing here among men, women and children; and I know not but that it has reached the heavens, and that the angels have come down to hail us welcome* Oh! my Brother, how blessed it is, that there is a way cast up for the ransomed of the Lord to pass in, that shines brighter and brighter unto the perfect day. Yet we never see its lustre but when we choose Mary's seat in some humble spot near the feet of Jesus. Then our souls are made as the chariot of Amminadab.

"It can hardly be expected, but that in such a gathering there will be hay, wood and stubble; but we think, with prudence and energy in the church, the word of the Lord will purify his people.

"The greatest number I have baptised have been from sixteen to twenty-four years of age, and I should say, not twenty that are thirty years old, and I believe there are as many as sixty from nine to sixteen years.†

I remain, yours affectionately,

JUSTUS HULL."

Elder Hull had the assistance of Elders Alderman Baker, and Eber Moffatt for some years, in the care of this large flock. And still his labors were owned of God to the good of souls, down to the year 1825, when his name is seen for the last time on the Shaftsbury minutes, as the Pastor of this church. For some reason, we cannot here explain, Elder Hull's church withdrew from the association at the last men-

* "We offer no opinion respecting the singing mentioned above, but give it to our readers as it was communicated.—EDITOR."

† This letter was not attained by the compiler, until this work had reached the appendix, or it should have been inserted at page 133—4 where the revival is alluded to. Hence it is inserted in Elder Hull's biography, as the next most appropriate place. The compiler hereby tenders his thanks to the Rev. J. G. Warren of the North Baptist church in Troy, for the privilege of copying the letter, from his file of the Magazines.

tioned date; although for the year 1830-32 *his name* occurs as a minister and delegate from the 1st Nassan church; to which, during these years about 65 were added by baptism, evincing the fruitfulness of his ministry, even in his old age. But he still resided in Berlin, among his own people, where he finished his earthly career, May 29th 1833, aged 77 years, 10 months, and 3 days, and in the 49th year of his public ministry. If we reckon the years he preached before ordination, it would make 55 years labor in winning souls to Christ.

He was honored among his brethren as preacher of the annual sermon, or Moderator, or clerk of the association, a number of times, which duties he fulfilled with general acceptance. The following testimony to his worth is from the lips of Elder John Leland, who lived at no great distance from him, and was often his companion in labor. He made this statement in preaching his funeral sermon, viz: "That he had been acquainted with about *eleven* hundred Baptist ministers, and he thought that Elder Hull possessed the most of the Christain and ministerial graces of any one he ever met with." (Benedict. New ed. 550.)

With no pretensions to an education, but with a strong mind naturally, a pious heart, and a deeply consecrated spirit of devotion did this man of God apply himself to the great work of the ministry. And what results have we seen from a ministry fulfilled with industry and perseverance, for nearly half a century in one general field of labor, though often abroad to preach among the destitute in regions beyond his appropriate field? More than 750 were added to his church from 1788 to 1817, or in a period of 30 years, the most active and successful of his ministry. From his church were sent off, one after another, colonies of Brethren and sisters, that made the following churches on the east, north, west, and southwest, viz: Williamstown, Mass., Petersburg; Grafton; and 1st Sandlake, (now called Poestenkill) in Rensselaer county, N. Y.

How honorable to have been the instrument under God, of so much good in his day and generation! and to have set in motion, influences in every direction, that shall continue to benefit men, while time last. The memory of Elder HULL, oh how sweet and reviving in many hearts, that used to hear his earnest voice in prayer and praise, and who heard from his lips the word of life? His kindness and candor of demeanor won him many friends, and now he is gone, may the memory of his public and private worth and usefulness, long incite his successors to a like faithfulness in the service of the same Master.

The following inscription may be read from Elder Hull's tombstone about two miles south of the village of Berlin, where his dust reposes in the family burial ground, amidst the dust of some 40 or 50 of the same name.*

* Of the family of Elder Hull, we might make the following record, as it is now, and has been a considerable element in the population of the town of Berlin.

His father, DANIEL HULL, Esq., had six sons, of whom Justus was the second, and three daughters. If we are correctly informed, he not only baptised his parents, but all his brothers, save one, and his three sisters. And all this family, except one brother, and one sister of his, with most of their companions, and some of their

"In memory of REV. JUSTUS HULL;
 who died May 29, 1833;
 in the 76th year of his age,
 and the 56th of his ministry.

"Soon as his soul by grace was well refined,
 "He preached the Savior with a ready mind;
 "No frowns nor bribes could check his sacred zeal,
 "In preaching what the scriptures did reveal.
 "Fervent in spirit and faithful unto death,
 "His course he finished, holding fast the faith:
 "Patient he bore his pain and dying strife,
 "And died believing what he preached in life.
 "My work is done, he said, and closed his eyes,
 "And took his speedy flight to paradise."

These lines are from the pen of his friend and brother, Elder John Leland.

VIII. ELDER NATHANIEL KENDRICK, D. D., OF HAMILTON, N. Y.

This distinguished minister and theological instructor of our later Baptist ministry, was five years a pastor in the Shaftsbury Association, and therefore may be entitled to a brief notice in this portion of our work. It will be recollected by those who have read the annals of the Body for the years 1806-10, that Elder Kendrick was a member of the association, as pastor of the Lansingburg Baptist church; and for four years he was clerk of the body, and always active in its

children and children's children, are buried in the same yard,—four generations,—to the number of forty or fifty graves, awaiting the resurrection power of the Lord Jesus, to raise them to their proper rewards in the future state. There are yet living in the town of Berlin about fifteen distinct families by the name of Hull, descendants of Daniel Hull, Esq., having some 60 to 75 persons in them all; beside many who have removed into various parts of the land.

Elder Hull left four children, Justus Pierce Hull, and Dr. Emerson Hull, (both living in the town,) and Dr. Alonzo G. Hull, of New-York city, and for 12 years a practitioner in London, England. This latter invented a pin machine, patented in England, France and Germany. He had one daughter also, who is dead. The two sons first named, and the daughter, have been baptised since his death.

Elder Hull wrote some poetry that has been sung among the saints in their worship. The following incident is peculiar, though verified by the solemn affirmation of the narrator himself to the compiler of this work, and to several of his brethren in Berlin. Dr. Emerson Hull asserts that at three several times since his father's decease, he has dreamed of seeing him, and hearing him preach. His appearance was perfectly natural, his look pleasant as in life when preaching, but the vision always vanished ere he could get near enough to him, as he greatly desired, to speak with him.

The last instance of the kind was in March, 1853, and was on this wise. An old citizen of the town (still living, May 2nd,) had died, as the dream was, and Elder Hull attended the funeral of his old neighbor, and preached a very appropriate sermon from Hebrews, 9: 27. "It is appointed unto men once to die, but after this

meetings. And in 1808 and 1809 he performed missionary tours of three months each into Western New York, and Upper Canada, under the appointment of the association, with good success. We therefore give him a place among the worthies of this body. For many of the particulars of this sketch, we are indebted to an article in the *New York Chronicle*, Vol. I., pages 129-137, which we shall use for our purpose.

Elder KENDRICK was born in Hanover, New-Hampshire, April 22d, 1777. His parents, Samuel and Anna Kendrick, were among the first settlers of the town, and distinguished by those sterling traits that marked the early New England character. His parents were members of the Congregational church. He was the oldest of seven sons and two daughters, and early developed marks of an uncommon strength of mind and character. He labored on the farm till he was twenty years old, but obtaining his father's consent to act for himself, he began to improve his mind more directly, by attending an academical school and by teaching, though still laboring as convenient on his father's farm.

About this time a religious awakening occurred in the neighborhood in connection with a small Baptist church, which held its meetings in school-houses, without a pastor or house of worship. Among the early subjects of this work was his cousin, Clark Kendrick, afterwards for many years, the useful pastor of the Baptist church in Poultney, Vt. This work spread, and as its result, more than forty persons united finally with the Baptist church. Nathaniel became a convert in this revival, but his education having been with the Paedobaptists, it cost him a struggle of mind, and a thorough investigation

the judgment." At the close of the discourse, he said he would sing a few lines, as he used to do sometimes after preaching. He then sung in a clear, natural voice, the words below, in a suitable tune; *both the words and the tune* being entirely new to the interested auditor, and making such an impression upon his heart and memory, that he clearly remembers and repeats *both*, although never accustomed to sing scarcely at all. After dictating the words to the compiler, he sung them with a deep-felt interest of filial respect to the memory of a departed parent, whom he soon hopes to meet where the kindred of the good shall no more be separated. Here is the hymn:

"I'm done preaching the Gospel on this mortal shore,
 "I'm only reviewing what I have preached here before;
 "Yet I have the credentials by which you may know
 "That God through Christ Jesus, pardons sinners below.

"And if my credentials you would like to see,
 "I answer, the Bible I will show unto thee;
 "And if you disbelieve and set it at naught,
 "God will reject you when in judgment you're brought.

"I have done preaching and praying with mortals below,
 "My mission is ended and back I must go,
 "To fill that blest mansion in Heaven above,
 "Where angels and saints praise God in his love."

Such is the substance of this remarkable dream, with an exact copy of the hymn sung. We tell it as a dream only. What it portends to the *living* we cannot say; but comes it not like a voice from the dead to heed the Gospel so long proclaimed by this venerable servant of God?

of the whole subject of baptism, ere he could cast in his lot with the humble,—and at that time—despised Baptists. His high conscientiousness is evident from the manner in which he labored to solve the problem of duty in regard to this ordinance. “Feeling the need of aid in his inquiries, he procured from the pastors, both of the Baptist and Congregational churches, (with the latter of whom he was boarding, and on whose preaching he chiefly attended,) a statement of their reasons for their respective opinions. Still dissatisfied, he then read the New Testament, marking and carefully weighing every passage which related to the subject of baptism. The result was, that after an anxious and protracted inquiry of about nine months, he came to regard his early baptism as unscriptural, and united with the Baptist church. He was baptized in April, 1798.”

Mr. Kendrick was 21 years of age, when he thus surrendered himself to the Leadership of the Captain of our Salvation, and never did he give back from the vows he then publicly ratified before all the people, to be a faithful soldier of the cross, and a diligent servant in the Lord’s vineyard. During the four years succeeding his baptism, his mind was much exercised in regard to the duty of preaching the Gospel, but he shrunk from a station of such responsibility as utterly unworthy of being a minister of the Lord Jesus Christ. But impressed with such a sense of duty on the subject, he at length arranged for a course of study. There being no Theological Institution to which he could resort at that time, he first “spent four months in severe preparatory study with the Congregational minister of Hanover, and then pursued theological studies for *six months* with Rev. Dr. BURTON, of Thetford, Vt.” He declined the wishes of his own church to give him a license to preach, and asked them to lay the matter before the Woodstock Baptist Association at its next session. But they referred it back to the church, with the counsel of other churches, as the appropriate jurisdiction. And still he continued his studies, spending *three months* with Rev. Dr. EMMONS, of Franklin, Mass., and after that, a whole year with Rev. Dr. BALDWIN, of Boston, whose church licensed him to preach finally, in the spring of 1803, at the age of 26.

His first settlement was for one year only, with the Baptist society in Bellingham, Mass., where he was so well liked that he was invited unanimously to settle as their pastor. But he declined, and afterwards settled in Lansingburgh, N. Y., (as stated before,) where he was ordained in August, 1805, and remained until the autumn of 1810, or a period of nearly six years. He found but a handful of brethren here, who had just been constituted into a church, and whose infant struggles to secure a foothold in that interesting village, he shared with cheerfulness, devoting a portion of his time to teaching a select school, to make up the deficiency of his small salary. The church increased slowly under his care till he left them, reporting 40 members to the association in 1810.

He next settled at Middlebury, Vt., with another young church, where he spent about seven years, partly with this church; but dividing his labors among some of the neighboring churches in that vi-

city; at Monkton, Bridport and New Haven. And yet he was compelled to spend much of his time in teaching school to secure the means of sustenance for his family. Repeated deaths in his family during the period of his residence there, and among them his wife, with the severe labors of his position, so wore upon his energies, that he at last thought it his duty to remove to some other field of labor better adapted to his necessities. Receiving a call in the spring of 1817, from the Baptist churches in Eaton, N. Y., to become their pastor, he laid the subject before the church in Middlebury, asking their advice respecting his duty. They thought he should remain, and began efforts to raise him a more worthy support, but soon gave up, and left him to act his own convictions of duty. As a result, he accepted the call of the Eaton churches, and in July, 1817, removed and took charge of them, a station he filled for many years.

In 1822 he was elected Professor of Theology and Moral Philosophy, in the newly founded Seminary at Hamilton, N. Y., in whose success he had become interested, and with whose history he became identified for the remainder of his life. He preached the first annual sermon before the New York Baptist Education Society in 1818, at Sandisfield, and was early an active member of the Board of that Society, and of its Executive Committee; as he also was Corresponding Secretary and Collecting Agent, for many years previous to his last sickness and death. In 1824 he removed his residence to the village of Hamilton, though he continued to supply the church at Eaton village with preaching, several years afterwards.

But his great work, during the last twenty-five years of his life, was to aid the enterprise of rearing an Institution of sound Theological and Classical learning, where the young men of our Baptist churches, whose minds were drawn toward the work of the ministry, might find the means and facilities they needed to further their preparation for this great and responsible work. His own want of opportunities but increased his sense of the importance of the enterprise, and to it he consecrated the maturity of his valuable life. With what success he and *Hascall*, his noble compeer, toiled in this work, let the prosperous history of our beloved institution at Hamilton, and the increased power for usefulness of hundreds of pastors throughout the land, and among the heathen, who have been educated in that institution, bear witness.

We cannot, however, run out the details of his life and labors in this brief sketch of him. Suffice it to say, that after serving his generation by the will of God, in the work of the ministry, and in aiding to prepare ministers for their work for nearly half a century, he fell asleep in Jesus, we trust, and went up to stand and minister in the presence of the glorious Redeemer in Heaven.

He died on Monday, September 11th, 1848, aged 71 years, after a painful sickness of three years, caused by a fall that injured his hip-joint, causing the bone to decay, and rendering him perfectly helpless in his bed. But while his "outer man perished, his inner man was renewed day by day," and he enjoyed large experiences of the Divine favor amidst his excruciating agonies of body. In his last sick

ness he ceased not to labor and pray for his favorite institution. He inquired after its prosperity, and even dictated letters to its friends to encourage their hopes amid the trials and labors they endured for its support. He loved it with a master passion, and that passion was strong even to death.

Amidst his sufferings at one time, he whispered : " I am too weak to pursue a connected train of thought, but I feel the foundation firm beneath me, and death has no terrors." He made arrangements for his funeral, selecting a preacher, text, and one of the hymns to be sung on the occasion. Dr. EATON was the *preacher*; the *text* was *Psalm*, 43 : 5,—and the hymn that one commencing,

" I'll praise my Maker with my breath."

But in the absence of Dr. Eaton from the place, (it being the time of the fall vacation,) Elder ALFRED BENNETT, an old friend and fellow-laborer in the cause of God, preached the sermon to a vast concourse of people in the meeting-house of the Baptist church in Hamilton, and his mortal remains were deposited in the cemetery of the Institution.

Thus lived and labored and died, this great and good man; and long will his memory be cherished among the Baptists of this land.

IX. ELDER JOHN LELAND, OF CHESHIRE, MASS.

We can hardly do justice to the public expectations in regard to our Biographical department; without inserting some testimonial of the worth of this eccentric, but useful minister among the churches of our order, throughout the land; and especially useful in his labors to secure equal religious and civil liberty to all denominations in Virginia, his adopted State at first; and afterwards in his native Massachusetts. And although a memorial of his industry and public worth is garnered in the octavo volume of his auto-biography and in his religious and miscellaneous writings, given to the public some years since; we will for the sake of many who would require it of us, give his name a distinct notice in this appendix, among the venerable names of the Shaftsbury ministers. And inasmuch as we find embodied by a graphic pen, a sketch of him, that is better than we have time now to make, in the Baptist Memorial of 1842, vol. i, and pages 136-8, we will simply extract it entire, and add a few remarks at the close.

" Elder JOHN LELAND was born in Grafton, (Mass.) May 14th, 1754. Few men that have ever lived, possessed a more gifted intellect. From a child he was a lover of learning, and made rapid proficiency for the age, and the advantages afforded him.

" At the age of 18 his attention was arrested with what he said seemed a voice from heaven :—" You are not about the work you have to do." This conviction was more than ordinarily pungent. He

was brought to give up all the foolish amusements of youth in disgust, and fall at the feet of sovereign mercy as a lost, perishing sinner. After his conversion, he says, "my heart was greatly attached to the Holy Scriptures. I have not yet forgot the burning desire, the soul-longing, I had to know what was the mind of God contained in his word. I would read, then pray, then read and pray again, that I might know the truth as it is in Jesus." He was frequently accustomed to hold meetings in company with a young convert, and, as he said, "preach two or three of our sort of sermons at each meeting." From the date of his spiritual birth, he seemed imbued with a spirit to preach, though self-distrusting on account of conscious unworthiness. The number of sermons, (such as they were) that I preached alone by myself" he adds, "was very great; and both saint and sinner said, *John will be a preacher.*" He was very deeply sensible that no man should preach, until called of God to the work.

"In 1774, he united with the Baptist church in Bellingham, (Mass.) and by that church was licensed to preach at the age of twenty. In the same year he journeyed to the State of Virginia, and there labored as a minister eight months. After his return he was married, September 30, 1776, to Miss Sarah Devine, with whom he lived 61 years. He soon repaired with his companion to Virginia. His labors were itinerant, confined chiefly to Virginia, Pennsylvania and South Carolina. He was ordained in 1776. His meetings were often in a circuit, sometimes 120 miles in length. In the month of October of this year, he was much revived in his mind, in view of which he said, "Souls appeared very precious to me, and my heart was drawn out in prayer for their salvation. Now, for the first time, I knew what it was to travail in birth for the conversion of sinners. The result was, in a short time he baptised, *one hundred and thirty*, as the seal of his ministry. For some time, revivals almost constantly followed his labors. In about *two* years, he baptised 400. In 1790, after a stay of fourteen years, in which time he baptised precisely 700, he removed to New England, with his family, then embracing eight children. After preaching for a season in Connecticut, and about a year in Conway, (Mass.) he removed to Cheshire in February, 1792, which has been his residence chiefly, for almost half a century.

"About this time it pleased the Lord to bless his labors in adjacent towns. Lanesboro', Adams, Philipstown, (now Nassau, N. Y.) Canaan, Gore, and Conway, successively enjoyed revivals under his ministry. He continued to preach in New England and New York, until 1797, when he journeyed again to Virginia, preaching, as formerly, to and from the State. He remained there eighteen months. After his return, he was adjusting his concerns to go thither again, when he received an impression that it was his duty to preach day time and evening for the space of two weeks. The time had then arrived when his appointments must be met on his way South. He says, "these words forced themselves again and again on my mind, *The Lord will work.*" On his way he appointed a meeting, and the people of Cheshire followed him in great numbers, and wept under the pungent truths that fell from his lips. He was absent only twenty days.

On his return, he found the work of grace, like a torrent, was bearing all before it. After his return, which was early in the fall, he preached every day until the March following, when he had baptised 200! Find for us the minister of Christ, that has performed in his own parish, an equal amount of preaching in a given time, that we may embalm his name forever in grateful remembrance.

"In the year 1800, he made a tour of four months in New York, Connecticut, Rhode Island and Massachusetts. In November, 1801, he journeyed as far South as Washington.

"In 1808, his labors were blessed in Pownal, Vt., where he baptised about *sixty*. In 1811, he enjoyed a revival in this town, and baptised forty.

"In December, 1813, he again for the last time, visited Virginia. The joy was indescribable, both to him and his spiritual children, in being once more permitted to meet this side of the grave. He was absent *six* months, travelled 1800 miles, and preached 150 times.

"In the fall of 1817 he enjoyed here, (in Cheshiré,) under his ministration, a precious revival, and baptised *thirty one*. In the March following, a revival in Adams brought 70 into the fold of Christ. In this revival his labors were much blessed, and 27 of the above number were baptised by him.*

"The above outline sketch," says the article in the Memorial, "very brief and compressed, of one of New England's distinguished sons, and a venerable link connecting the Baptist ministers of this generation and century with those of the last, we have taken from the sermon preached at his funeral, Jan. 27th, 1841, by the Rev. John Alden, jr. Pastor of the church in North Adams, Massachusetts.

"The space which father Leland has filled in the public mind, and to a considerable degree, in the hearts of the truly pious, seems to call for some further attempt at developing and analyzing his character. He was endowed by his Creator with uncommonly strong and vigorous powers of mind. His memory had not been overtaken in his youth. There was no vast lumber-room of confused images stored away, to check the ardor of his originality. Very independent, and also very successful in his early efforts, he was easily and naturally led to an undue disregard of the attainments of others; and from this cause, especially in the latter period of life, he suffered no inconsiderable diminution of enjoyment and usefulness. Every man, more or less, takes the tinge of the times in which he lives, and the circumstances by which, at the most susceptible period of his life, he happens to be surrounded. In the case of LELAND, these times and circumstances were of so striking a character, that it is by no means strange that they made an ineffaceable impression upon his character and all his future course. It is not necessary here to retrace the prominent lineaments of the religious history of New England and Virginia, at

*There must be a mistake in regard to the *time* of this revival at Adams; for the printed minutes of the Association, give no such additions for the year 1818, as it would be. But in 1819, the Adams church reported 32 added, and in 1820, 37 more, having no Pastor either year. It must have been in the spring and summer of 1819, that this shower descended.

the period when he began his eventful career of public labors. Intolerable, grinding oppression, by an ecclesiastical hierarchy, goaded to the very quick, those who had religious feeling and conscientiousness enough to determine to serve and please God, according to the dictates of his own word, at whatever sacrifice. This aspect of the times requires to be fully considered, by any one disposed to award simple justice to the feelings of distrust, which, in this way became wrought in the mind of LELAND and many of his associates. As well might you expect the Israelites to tolerate an assimilation to their Egyptian taskmasters, as to ask such men to look with favor on combinations, which—as they thought,—however erroneously, tended directly to bring back upon them, or their posterity, a yoke, which neither their fathers nor they were able to bear. Hence the suspicion with which they looked upon many of those institutions, in the form of voluntary associations, in which, they feared, would be found the germ of spiritual despotism.

“If we are not misinformed, father Leland always distrusted associations, and for years refused to unite with them, even when guarded by all the assurances which independent Baptist churches can give to one another, that in the union which they shall form, there shall be no assumption of ecclesiastical authority. It is not so much to be wondered at, as deplored, that very good men, and great men, when they become deeply imbued with abhorrence of what they regard as wrong, manifest an unlovely, if not an unholy antipathy against whatever their minds associate with it. Hence the subject of this sketch was induced to impute to *king-craft* or *priest-craft* very much, which we hope and believe had a worthier and purer origin.

“Having thus said enough to indicate both the nature, and the proximate cause of some of those peculiarities, which for a score of years past, too much alienated the venerable Leland from many of his brethren, we gladly leave the mantle of filial love to cover all unnecessary details. We trust he is in the presence of that Saviour, whose cause he so ably advocated; and with many of those, turned by his instrumentality to righteousness, he now wears a spotless robe, and an unfading crown, and sings the new song in blessed harmony. Our early recollections, one third of a century ago, present him to our minds in a noble, and even then a venerable form; discoursing in public, or in the social circle, with mingled gravity and sprightliness, listened to by politicians and the religious, by the learned and ignorant, by the refined and the vulgar, the young and the old, with that kind of deference, which would have awakened awe, and degenerated to man-worship, had not the outpouring of eccentricities, and almost follies, (permitted, perhaps, for this very purpose) shown the alloy of greatness.

“Among his peculiarities which may be regarded with favor, was a minute accuracy in reference to many little things, in his own personal history, with one or two specimens of which, we will close this article. He has stated that since he began to preach, he has traveled distances, reckoned together, nearly sufficient to thrice circle the earth, or about 75,000 miles: and preached about 8000 sermons.

The number of Baptist ministers he has personally known, is 962—303 of whom he has heard preach. *Three hundred* of the above have gone before him into eternity, 207 have visited him at his own house.

“He has baptised 1524 persons, and preached in 436 meeting houses, several capitols, and in various other kind of buildings, as well as in the streets and groves. He has written about *thirty* pamphlets, some valuable pieces of poetry, and much, from time to time, in the public papers, both political and moral. So much did he love his Bible, that he numbered all its chapters, 1,189; its verses, 31,118; and even its words, 786,683.

“He has written us his own epitaph, in the following words :

‘HERE LIES THE BODY OF JOHN LELAND, WHO LABORED SIXTY-EIGHT YEARS, TO PROMOTE PIETY, AND VINDICATE THE CIVIL AND RELIGIOUS RIGHTS OF ALL MEN.’”

Thus much have we copied from the Memorial, from the pen of Dr. Babcock, as we suppose, then one of its editors. His critic upon the character of the times of Elder Leland's early ministry, and the causes that united in giving him the characteristics of mind and heart that distinguished him, is undoubtedly just. But we forbear, only saying that we trust the sketch of his character and labors in the ministry we have set before our readers, will do good, and help to guard others against the errors into which he inadvertantly fell, and incite all the disciples of Christ, and the ministers of the word especially, to imitate his apostolic zeal in spreading the tidings of rich, free and unmerited grace among his fellow men. He died at North Adams, where he had spoken publicly but a few days before, for the gratification of some of his old friends, January 14, 1841, aged *eighty-six* years, and *eight months*, after having preached the gospel for more than 66 years.

X. ELDER ELIAS LEE, OF BALLSTON SPA, N. Y.

We are unable to say much of this worthy man of God, for want of more definite information, but give his name a page or two in our work.

Elder LEE, as we are informed, was the son of Deacon Lee, of Danbury, Conn., who kept what was formerly called a Baptist tavern, for the entertainment gratis, of traveling ministers who ranged the country to encourage and strengthen the feeble churches in the wilderness of those early times. With this good deacon, a Hull,—and doubtless a Leland and a Morse,—often found a hospitable shelter for the night, and enjoyed precious seasons in conversation and prayer.

The name of Elder Lee first appears on the Shaftsbury minutes in the year 1800, as pastor of the 2d Milton, afterwards the Ballston Spa church, Saratoga county, N. Y. It reported 92 members that year, having enjoyed a revival a year or two before, that had added 74 to their number. From this time to the year 1828, the name and

labors of Elder Lee, were identified with the history and growth of this church, a fact that accounts very much for its subsequent increase and prosperity to the present time. It was a hard struggle for our brethren to secure a foothold in that village in its earlier periods, but the talents and firmness of Elder Lee, aided and encouraged by warm and true-hearted friends, who gathered around him in the conflicts of opinion that arose, were successful; and the Baptists have usually exerted their appropriate share of religious influence upon the moral and spiritual interests of the population of that village. He enjoyed two or three revivals of religion during his ministry there. In 1811 his church reported 40 additions; and in 1819, another accession of 63 to their number, making their total at that time, 134. When he died he left about 140 in connection with the church.

Elder Lee was compelled to sustain himself in part, in the infancy of the Ballston Spa church, by teaching school, if we are correctly informed; but still he made "full proof of his ministry," and did "the work of an Evangelist" to a very good degree. In a controversy he had with an Episcopalian minister, (alluded to at page 82 of this work,) he vindicated the Baptists successfully from vile aspersions, and achieved a triumph for our distinctive principles over the traditions of men.*

Elder Lee's death occurred about the year 1828;—and is thus recorded upon the pages of the Saratoga minutes for 1829, at page 6th: "Since the last meeting of this Association, our beloved Elder, ELIAS LEE, has departed this life. His labors here were arduous, but we have a good hope that he has gone to the bosom of the Master he loved and served, where sorrows cease from troubling, and the weary are at rest. The association sincerely sympathize with his afflicted widow and children, praying the widow's God will counsel them, and be a husband to the widow and a father to the fatherless; also that the church of which he was a member, may have their loss made up to them, by Him who plants churches, and sends Pastors according to his will."

Of his general character, and the good influence of his long pastorate of nearly thirty years with this one church, the following testimony is borne by Elder Norman Fox, now of Schenectady, but for 12 years pastor of the same church, from 1838 to 1849.

"Elder ELIAS LEE was a man of strong mind and clear head. He was a successful preacher. A man who in his writings and preaching, 'contended earnestly for the faith once delivered to the saints.'

* In this controversy, Elder Lee quoted many facts and statements that greatly annoyed his adversary in his defence of Episcopalianism, from an old book of the 17th century, called "A Plea for the Non-Conformists," by one Thomas De Laune, a Baptist schoolmaster of England, who had suffered imprisonment at Newgate, for his manly expression of sentiments in favor of his views of the truth. This book disappeared from the table of the Court-house in which the controversy was held, one night, and no one could or would tell where it had hidden itself. As it was a borrowed book, and much valued by its owner, Elder Lee felt bound to return an equivalent to his friend who had loaned the book to him; but as he could hardly find it in print, he conceived the idea of re-publishing it in this country, a work which he accomplished, thus scattering its seeds of truth broadcast over the land, by the circulation of a large edition of this sterling work.

He did much in building up the Baptist cause in Ballston Spa, where he was pastor for many years. Owing to his early and faithful labors in that place, and in the adjoining towns, it is, to a great extent, Baptist ground to the present day."

We might add that there now lies before us a pamphlet of forty pages, octavo, that Elder Lee published, entitled "A REPLY to Mr. Eber Cowle's sermon on the Danger and Possibility of falling from Grace. By ELIAS LEE, Minister to the Baptist church at Ballston Springs. Troy: Printed by Moffitt & Lyon. 1802."

The following advertisement of this book to the reader, will show the spirit in which he wrote:

"Reader! if thou art a christian, both in thy heart and head, I think the sentiments in my book will please thee; however rough and uncourtly the style may seem. If thou thinkest I have been too severe, I pray thee to remember that I have opposed the *doctrine*, and not the *people*, any farther than they support it. It might do thee good also, to consider that the spirit of truth is a thousand times more severe than such a mortal as I, *can be*: it breaketh the heart, and taketh the *very life*, to root out these legal principles:—neither have I said anything but what the nature of the case led to, or required.

"But if thou art a christian only at heart, and a legalist in thy head, then my book will set thy head and heart at war with each other; and the grace which dwelleth in thy heart, will no doubt, meet with many reflections and hard speeches, from the law notions which dwell in thy head. But if thou art a *legalist*, both in thy head and heart, then thou art law throughout; and as the law can show no pardon, so I must look for nothing but condemnation from thee. My book will appear to thee as Christ did to the Jews, when they cried out, 'Away with him; crucify him; crucify him.' Let me remind thee, however, of the motto on the title page, 'There is a way that seemeth right unto a man, but the end thereof are the ways of death.' If thou art an *anything*, then thou wilt say it is folly to write about these things; that thou hatest controversies and disputes, and if a person be sincere, it matters not what doctrine or profession he falls in with. But if thy wife should deal with thee as thou dealest with Jesus Christ, thou wouldst soon begin to question her sincerity to thee.

"But if thou belongest to *either*, or *neither* class, I hope thou wilt try to give my book a candid perusal; and if thou beginnest, I wish thee to read it through, and compare it closely with the arguments on the other side of the question. And that the Lord would give us all understanding in the way of life, is the prayer of the unworthy

"Ballston, April 24, 1802.

AUTHOR."

With such a mind, and such a pen, did he meet his opponents in controversy; and is it a marvel that he usually gained possession of the field of conflict? How much more he printed besides these, and a few circular letters, we are unable to affirm. But he now rests from his labors. May we be as faithful in our day and generation as he was, to maintain the truths of the Gospel, and promote practical godliness among all around us.

XI. ELD. NATHAN MASON, OF THIRD CHESHIRE, MASS.

Concerning this worthy minister, and pious man of God, we have gleaned the following particulars, that may help to cherish and perpetuate his memory among the generations of God's people.

From Benedict, vol I, pages 280-1, and 439, we gather some of the following facts. "Elder NATHAN MASON was born in the town of Swansea, Massachusetts, in the year 1726, and was baptised in the 24th year of his age by Elder Job Mason, then pastor of the church in that town." In 1763, with a company of his brethren, he went to Nova Scotia and spent about eight years. Before departing on this expedition, April 21st 1763, he and twelve other persons were constituted into a church, and Mr. Mason ordained their pastor. They sailed soon after in a body, and settled near the head of the bay of Fundy at a place called Sackville, where they were blessed of the Lord, and soon increased as a church, under his ministry to 60 members. But not altogether liking the lands and the government, after 8 years residence, Elder Mason and his original company returned to the States and settled in Lanesboro, where they found *six* more Swansea Brethren, who united with them in forming a church of 18, in the year 1771, which connected itself with the Rhode Island Yearly meeting of six principle Baptists. Here again his labors were crowned with success, and in ten years they numbered 200 members in Lanesboro and towns adjacent, that formed the nucleus of several churches.

From this church proceeded Elder Joseph Cornell, first Pastor of the Baptist church in Manchester, Vt., as well as some of the earlier members of that church. Indeed, we learn from the records of that church that Elder Mason himself constituted it on the 22d of June 1781 and also gave Elder Cornell on that occasion, a "solemn charge to be faithful in the execution of his office; and then gave him the right hand of fellowship" as Pastor of this new church.

About the year 1788, Elder Mason with a majority of his church dissented from the strictness of the "six principle plan," by holding that the "Laying on of hands" after baptism, or the neglect of it was a matter of indifference and should be no bar to communion. As a consequence he became pastor of this new church, called the 2d Lanesboro Baptist church, as the six principle body had been called the 1st Lanesboro Baptist church. By the erection of the town of Cheshire in 1793, partly from Lanesboro, and partly from the town of Adams, both of these churches, as well as Elder Werden's, became located in the new town. And as Elder Werden's was the oldest, it was allowed the title of the first Baptist church in Cheshire; the six principle body, whom Elder Mason had left, was next in age, and called the second church; while Elder Mason's of consequence, became the Third church. This town, having so many Baptist churches in it, and having been settled by them chiefly from the first, there has been little room for any other order, to gain a foothold in the town to this day.

Elder Mason and his church united first with the Shaftsbury Association in 1789, being only 44 in number, and himself an old man of

61 years of age. But in 1790-1 he must have been favored with a great revival of religion or else very many of his former six principle Brethren came over into his church; for in 1791 they reported 112 members to the association. And in 1793 they reported 163, of whom 38 had been added the previous year. At this time, or in 1792, Elder Mason had associated with him in the ministerial work, Elder John Leland, who had just returned from Virginia, and who became now the more active Pastor for many years.

Still Elder Mason's name occurs on the minutes from year to year, as one of the ministers of the Third church in Cheshire down to about 1800, when from the infirmities of increasing years he absented himself from the meetings of his Brethren, and in 1805 or 1806 he sunk to his repose in the grave. He died at Fort Ann, Washington co. N. Y., whither he had gone on a visit to some of his children and friends residing there, aged about 80; "being old and full of days." Many of his decedents are scattered through the land, beside those in Fort Ann and Granville, N. Y. A number of them *have been*, or are now laboring usefully in the Baptist ministry in various churches. He was the maternal great grand father, of Elder James O. Mason, the successful pastor of Elder Barber's church in Union Village, Washington Co., for the last nine years, as we are credibly informed.

Of the character of Elder Nathan Mason, Elder Leland, who knew him testifies, "that it was fair and irreproachable. He was a man of peace and Godliness, preaching seven days in a week by his life and conversation." Well does the scripture say: "Mark the perfect man and behold the upright for the end of that man is peace."

XII. ELDER CALEB NICHOLS, OF POWNAL, VT.

Elder Nichols, for some 15 years Pastor of the 1st Baptist church in Pownal, was also a member of this association, for about a dozen years, or from 1793 to 1803; and we will give him a brief notice in our Biographical department. But it must be a meagre sketch, for the want of more ample materials. From good authority we suppose, the following facts respecting him may be relied on.

Elder CALEB NICHOLS, was born in Exeter, in Rhode Island, on the 12th of March, 1743. In his youth, he was vain and thoughtless, and very much attached to the violin, as well as merry company. But at the age of 24, he was brought to embrace the Saviour, and was baptised soon after by Elder Nathan Young. He soon commenced preaching, and was ordained to the pastoral care of the 2d Coventry church in his native state, constituted but a few months previous. The church prospered under his ministry, and increased to 350 members, in the course of 8 or 10 years; but being scattered and broken during the war of our revolution, Elder Nichols removed in 1788, to Pownal, Vt., and became pastor of the Baptist church in that town, which had been wading through trials for some years. The character

of this excellent man is thus sketched in a brief paragraph, from the pen of the discerning Leland, of Cheshire. He says of him :

“Elder Nichols moved into Pownal, in 1788, bringing with him not only fair paper credentials, but what far exceeds, a heart glowing with love to God and man ; and now instead of using his violin to captivate the thoughtless throng, he is engaged with successful zeal in sounding the gospel trumpet. His life and conversation are exemplary ; his preaching is spiritual and animating, pretty full of the musical *New light tone*. But his gift in prayer, is his great excellence ; for he not only prays as if he was softly climbing Jacob’s ladder to the portals of heaven ; but his expressions are so doctrinal, that a good sermon may be heard in one of his prayers.”*

With such a Pastor, why should not a church prosper ? Accordingly we find that a revival attended his labors, the *first* year he was among them, but how many were added we cannot ascertain, as their statistics were not yet preserved in the minutes of the Association, as afterwards. But in 1793 they united with it, and reported 72 members in standing among them. And the next year, the good tidings came up from them that God had poured out his spirit and 64 had been added to their numbers, making 137 in all. And for several years, they gleaned up a few sheaves, making an accession of nearly 100 from 1793 to 1803, when Elder Nichol’s name disappears from the minutes among this people. He died in 1804, and was greatly missed from his place and labors in this town. At the ripe age of 60, having spent some thirty-seven years in the work of the ministry, he sunk to his rest, in hope of a blessed immortality beyond the grave. His church have had a very changeable ministry, most of the time, since his death, till the last few years ; and several times, for years, have been without a stated pastor, to go out and in, before them, and watch for souls. And yet they have enjoyed several powerful revivals.

The following inscription may be read on his tombstone in the yard on Pownal hill, where his dust reposes :

“Sacred to the memory of the Rev. CALEB NICHOLS, who, after 15 years faithful service as a minister and watchman over the first Baptist church in Pownal, departed this life, on the 27th of February 1804, in the 61st year of his age.”

XIII. ELDER ABIJAH PECK, OF CLIFTON PARK, N. Y.

The following notice of Elder Peck’s life, labors and character is copied from an obituary in the New York Baptist Register of Nov. 30, 1848 ; and we cannot do better in furnishing a sketch of this eminently useful and good man than to copy the article entire.

“DIED, in *Clifton Park*, Saratoga Co. Nov. 12th, 1848, Elder ABIJAH PECK, aged 90 years, 7 months, and 9 days. The deceased has been long and extensively known as a laborious and successful minis-

* Benedict, vol. 1. page 338.

ter of the gospel, and for many years past has been regarded as a *patriarch* in the Saratoga Association. He was born in GREENWICH, Fairfield Co. Conn., April 3, 1758. In 1771, his father, John Peck, died, leaving a large family in destitute circumstances. Abijah, the youngest son, was apprenticed to a weaver soon after his father's death. He entered the continental army in January, 1776, and served at various times, under three enlistments, one year and two months. When the army left New York he was one of the guard, and maintained his post until the order was given to escape for his life. With others he threw down his pack; but returned and took it away with him. He was afterwards in the battle of White Plains, and narrowly escaped death in the retreat. Having reached a fence, he laid his hands upon it, and at the instant, two musket balls struck the rails, one on each side of him, brushing his clothes as they passed.

“He became the subject of Divine Grace in his *twenty-fourth* year, and was soon after baptised by Elder Elkanah Holmes. He soon began to preach. In 1784 he removed from Connecticut to Galway, N. Y., which was then a wilderness, with a few scattered inhabitants. After a little time, a few Baptists collected and held meetings in his workshop; he taking the lead of the meetings. A revival followed, which resulted in the organization of the second Galway church in 1790. In 1794, he removed to Clifton Park, then a part of Halfmoon. Here he collected a few scattered lambs of Christ, and in 1795, Feb. 12, a church was organized, consisting of about *thirteen* members. At the first covenant meeting following, he and four other persons united by letter. On the 12th March, 1801, he was ordained to the Pastoral office, having for five or six years, refused to be ordained on the ground of personal unfitness. His pastorate was a very laborious one; but its duties were discharged with Christian fidelity, and his labors crowned with the blessing of God. From Clifton Park as a centre, have arisen the churches of *Schenectady*, *Burnt Hills*, *1st and 2d Halfmoon*, and one at *Scotia*; while the surrounding churches have been greatly benefitted by his occasional labors and counsels.

“As a *man*, the deceased was well known for industry, integrity, and punctuality: As a *Christian*, for consistency, humility, and benevolence. As a *minister* and Pastor, for untiring zeal, fidelity, and devotion to the interests of the Redeemer's Kingdom. Without any of the advantages of Education, he acquired a considerable amount of general knowledge, rich stores of spiritual wisdom, and was “mighty in the scriptures.” His preaching was characterised by plainness and force; a holy unction seemed to be upon him, which he was generally successful in communicating to his hearers. His sermons often displayed *much*, and vigorous thought, and were in a high degree *scriptural*. His mind was naturally strong, and his judgment correct. He was the father of *eight* children, four of whom survive him, and are members of the church, which mourns his loss; the others preceded him to heaven. May his mantle fall upon his juniors in the ministry, who have often sat with delight to receive lessons of wisdom from his lips. Full of years, of faith, and of hope, he fell asleep in Jesus.

' Fallen is the man, who long has stood,
 A pillar in the house of God ;
Fallen, did I say ? He's raised on high,
 And stands a pillar in the sky.'"

Such was the testimony borne to departed worth, in the religious journals of the time; and to those who knew him, we presume the picture is true to the original. This sketch was written by Elder J. Goadby, now of Poultney Vt., we understand, and so far as our recollection of him serves, having seen him a few times at public meetings, and tarried once over night at his house, is a truthful description of his character. We will simply add, that although he might have been "for many years a patriarch in the Saratoga Association," near the close of his valued life, he nevertheless belonged to *our* body, during the greater portion of his active ministry. In the years 1791 and '93 each, his name is on our minutes as a messenger from the 2d or *New Galloway* church, as it was then recorded; and in the year 1797, and almost every year after, till 1834, his name is recorded on the Shaftsbury minutes, as a messenger or minister from his beloved flock at Clifton Park. So that for about 38 years, he represented that one church in the body; though seldom present for the last ten years,—he was almost uniformly at the meetings from his ordination in 1801 till 1825.

And for more than forty years, he was a member of the Association, from the two churches which he served. Born in 1758—he was 33 years old when he first attended, as a member of the body; ordained in 1801—he appeared as a minister at the age of 43; and when his church, at their request left the Shaftsbury Association in 1834, he had reached the age of 76; although at his latest attendance in 1830, at the First Baptist church in Nassau, he was 72 years old. So we may well say, he was for many years a *PATRIARCH among the Brethren and ministers of the Shaftsbury Association*. The vigor of his life, as well as its best maturity, was expended in our connection; though when he came to the grave as a sheaf of corn fully ripe, he was gathered unto his fathers among the Saratoga branch of our denomination. While in the body he presided over its doings as Moderator for three sessions, viz: in the years 1814, '17 and '20. In the year 1810, at White Creek village, he preached the introductory sermon; beside several other discourses, preached during the various anniversaries of the body, to edify and comfort the Brotherhood of disciples present on those occasions. He was an ardent friend of Home and Foreign Missions, as well as the cause of Ministerial Education; for which, and other worthy objects, he contributed freely of his substance; as he had a very comfortable property, for a Baptist minister. But we have enlarged this biographical sketch beyond our original design, and yet the subject is not exhausted. In his pastoral relations, he had one or two associates for the greater part of his ministry, from the year 1806; and yet harmony and love was the charm of this relation in the ministry. He closed a long and useful ministry of nearly 50 years

in the same church,* universally respected, and lamented by all who had shared his Christian fellowship and acquaintance.

XIV. ELDER SAMUEL ROGERS, OF STILLWATER, N. Y.

Concerning this minister, we would insert the following particulars, gleaned chiefly from the minutes of the Shaftsbury and Saratoga associations, with some verbal statements respecting his character.

His name first appears on the Shaftsbury minutes as Pastor of the 1st Saratoga church in 1791, at the time it first united with the body, reporting 47 members in standing. If we are correctly informed, he was the son of Elder Clark Rogers who died at Hancock, Mass., in 1805. His name is found with the Saratoga church till 1795; in these five years, he received an accession of more than 80 to his church. In 1793, 12 additions were reported, and in 1794, the pleasant number of 40 are reported, (not all by baptism however) making a total of 113. But in 1795, while 11 more additions are noted, 44 are reported as dismissed from their fellowship, we presume to form the 3d Saratoga church, afterwards called Northumberland, and now the Moreau, according to the best information we can gain.

From 1797 to 1801, we find the name of Elder Rogers as Pastor of the Mapletown or Hoosick church, during which brief period he added 60 to their number, and leaving them about 60 strong. Where he spent the next six or seven years, we do not learn. But in 1808 his name is reported in the Saratoga minutes as pastor of the 2d Galway church, having added 52 during the year previous, making a total of 122. From some indications we find, we presume he had been with this church some time before, but had not united with the Saratoga association till 1808.

From this time to the year 1813 his name stands as pastor at 2d Galway, during which period he added, in all about 90 members. Next he is reported in the Stillwater church from 1814 to 1822, though absent a year or two with his church from the association in 1816-17, But in this pastorate he enjoyed his usual success, adding some to the church about every year; and in 1820 receiving by baptism the large number of 68, making a total of 176. But his work was coming to a close.

After a ministry of some 33 years in four or five different churches, he came to his grave in peace, like a shock of corn fully ripe, and was gathered unto his fathers among the people of his last charge in Stillwater, where his sepulchre may be seen to this day in the old burial ground near the meeting house of the first church, on Bemis Heights.

In the Saratoga minutes of that year, we find the following brief record of his worth. "The church in Stillwater, in the month of Feb'y last, was called to follow to the grave, *weeping*, their venerable Pastor Elder SAMUEL ROGERS. Though this good man's prayers on earth,

* His active pastoral labors ceased in 1835, when 77 years old.

are ended, (his most precious gift) they will long live in the hearts of all those who have heard him."

The following is the inscription referred to above.

"Sacred to the memory

of

Elder SAMUEL ROGERS,

who died February, 6th 1823,

aged 63 years, 6 months, and 17 days.

"Celestial truth employed his breath;

"Precious in God's sight is his death.

"He sleeps in Jesus, and shall rise

"To meet his Lord above the skies."

XV. ELDER EBENEZER SMITH, OF PARTRIDGEFIELD.

This veteran of the Baptist cause, who endured the spoiling of his goods, and other persecutions, for his fidelity to principle, deserves a notice among the venerated fathers of the Shaftsbury Association, of which he was a worthy member for *seventeen* years, from the churches of Ashfield and Partridgefield. This latter church took the name of Peru in 1807, from a change occasioned by the erection of a new town; and finally, in 1810, it was called Hinsdale, for the same reason, which name it still bears. From various sources we gather the following particulars concerning his life, labors and death.

Elder Ebenezer Smith was born October 4th, 1734, and ordained to the work of the ministry in the year 1761. His church in Ashfield, Mass., was constituted in the year 1761. We do not learn the place of his nativity. In the year 1791, his church united with the Shaftsbury Association, at its session in Adams, or 1 Cheshire, Mass. At that time it numbered only 22, and Elder Smith was its pastor, as he continued to be till 1794, when it left the body and united with the Leyden Association. While among this people, he suffered the loss of some of his goods, with his brethren, by the voracious desire of the predominant party then in power.*

In 1799, he again became a member of this Association, by his connection with the Partridgefield Baptist church, which had united the year before with the Shaftsbury body. Here, also, he shared a measure of persecution with his brethren, in being compelled by the force of legal enactments to aid in building a Congregational meeting-house. But we have spoken of this in the body of this work, in the annals of the year, 1800 and 1801. (See pages 69 and 79.)

In this church he enjoyed a larger measure of success in winning souls to Christ, and gathering them into the visible church, during his stay with them; although he was now advancing to about sixty

* See note on page 71 of this work.

years of age. In 1798 this church united with but 18 members; but it so increased under his ministry, that when it was dismissed to the Westfield Association in 1811, it numbered 121 in fellowship.

From this time we are unable to trace his history, till we find the account of his decease recorded in the Am. Bap. Magazine, for Sept., 1824, Vol. IV., pages 429, 430. His decease and character are thus described in a letter from Rev. Elisha Tucker, then pastor of the Baptist church in the place, and intimately acquainted with him in his declining years.

“Fredonia, N. Y., July 12, 1824.

‘REV. AND DEAR SIR:

“At the special request of the late Elder EBENEZER SMITH, a short time since, it now becomes my duty to state to you that he has gone to receive his reward. He breathed his last on the morning of the 6th July. Since April he has been gradually declining. At first he seemed a little uneasy at being confined to his house; his great anxiety was to *preach* as long as he lived, but he soon became convinced that his work was done; and resigned to the will of God, he commenced examining himself closely. The result was, the fullest and firmest confidence in the doctrine of grace, and a holy satisfaction of his union to Christ. Grace, *Grace*, was his theme as long as he lived.

“And here I cannot deny myself the pleasure of making an extract from his journal, dated October 4th, 1823: ‘I am this day *eighty-nine* years old; have tried to preach the Gospel *sixty-nine* years and *ten months*; have been an ordained Elder in the Baptist order, *sixty-two* years and *six* weeks; and have traveled and preached in *seven* of the United States. I have been called in the course of my life to defend the liberties of the Baptists in the State of Massachusetts; to plead their cause before the General Court in Boston, before a Justice of the Peace, before the Court of Common Pleas, and before the Supreme Court; and *having obtained help of the Lord, I continue to this day*. Although my bodily strength decays, I am favored with the clear use of my reason and understanding. The things of religion, the truths that I have tried to preach, the ordinances of the Gospel, and the order of building up the visible church, appear to be a Divine reality, and that it is safe to *die* in the belief of these truths. But when I look into myself, what a *poor, sinful, imperfect* creature! I cannot find anything that I have done to plead before a holy God. But I have hope through a Savior’s merits. If God can, consistently with his own glory, show mercy to such a poor sinner, *I am safe*;—otherwise, I am lost:—but here I am, resigned to the will of God. Lord, if thou hast any more work for me to do, give me strength to do it; if not, *do with me as seemeth good in thy sight*.’

“Under date of March last, he writes as follows: ‘*Two persons*, who heard me preach my *first sermon* in November, 1753, were present to hear my *last sermon* in November, 1823, which completed *seventy* years of my ministry.’

"This I think a very extraordinary circumstance, particularly when we understand that the last sermon was delivered about 500 miles from the place where they heard the *first*. These persons were also both present at his interment.

"During the last days of his illness his mind was very clear, and very happy in prospect of death. He was exercised with but very little pain, and his Heavenly Father seemed carefully and tenderly opening a passage for the flight of his immortal spirit, which took place the morning before mentioned, *without a struggle or a groan*.

"Thus did Elder Smith come to his grave in full age, "like as a shock of corn cometh in his season." The text which, while living, he selected for discussion at the time of his interment, was the 7th and 8th verses of the 13th chapter of Hebrews.

"I would further state, that since Elder Smith has lived in this region, he has endeared himself to all the friends of religion, as a faithful and devoted servant of the Lord.

"I am yours,

"E. TUCKER.

"Editors of Am. Bap. Magazine."

XVI. ELDER OBED WARREN, OF SALEM, N. Y.

Although Elder Warren was actually a pastor in the Shaftsbury Association but a few years, yet, from his near location, at Salem, N. Y., for more than 20 years, he was a very frequent visitor, and often preached, and took an active part in the business of the body; as well as served them in 1804, as a missionary with the lamented Covell, in a tour through Western New-York, and into Upper Canada. For these reasons we judge it appropriate to condense from authentic sources, the following biographic notice of him for this work.

He was born in Plainfield, Conn., of pious parents, March 18th, 1760; and at the early age of *seven* years, he was the subject of the *awakening*,—and as he afterwards thought,—of the *saving* influence of the spirit of God. This he kept to himself, and not till he was fifteen years old, when his parents had removed to Dudley, Mass., did he make an open profession of religion, by uniting with the Baptist church. In this town he commenced preaching, and on the day he was 21 years old, delivered his first sermon. He had a call to Halifax, Vt., where he settled, was ordained, and labored for several years in the work of the ministry, until he removed to Salem, N. Y. In 1788, his name occurs on the Shaftsbury minutes, as pastor of the Baptist church at Halifax, to which 15 had been added during the year, under his ministry. The year he removed to Salem we cannot ascertain, but in 1792 his name is recorded on the minutes of the Vermont Association, as pastor of said church, with an accession of 27 during the year, and a total of 61 members in his church. Here he spent more than twenty years of his public ministry, and enjoyed

several revivals among his people, in one of which, in 1808, more than 50 united with his church. In a letter dated July 16th, 1808, he gives the following account of this work of Divine grace:—"Some time in December last, evening conferences were set up in the neighborhood where I live; and the brethren appeared quite engaged in prayer and exhortation. Some of the young people attended, and appeared to hear with solemnity; but there was no apparent concern among the unregenerate, till about the first of February, when it became evident that there was an inquiry among some of the youth. The work appeared gradually to increase; and conferences were holden two evenings in a week from about that time.

"On the first Sabbath in March, *five* were baptised. This appeared to alarm many, and the awakening soon spread pretty generally through every part of the society. Vain meetings of the youth were attended no more, unless by a few; but religious conferences were set up all around. I generally attended *five or six* in a week; and yet I believe I did not attend much more than half the conferences in the circle of our congregatiou. Meetings on Lord's days were very full, and people appeared to hear as for eternity. In conference meetings such an awful solemnity was visible on the minds of the people in general, as I think I have never seen before. Some meetings, for solemnity, seemed almost like the judgment day. Your acquaintance with me, and the interest you have in the welfare of my family, will excuse me for being a little particular; but still, it will be impossible for me to describe the great mercies of God to my family, or my own feelings on the occasion. Had you, my brother, (Elder Blood, whom he was addressing,) raised a large family, seen a number of them married, and most of them with their companions, at your house; and when mildly speaking a few words to them about their souls,—to see every one of them in tears, some of them impressed with an awful sense of their lost situation; and others who had a hope in Christ, sympathizing with them,—you might form some idea of my feelings respecting my family. These things I have seen and felt; blessed be God. I hope a number of them have chosen that good part which cannot be taken from them. Since the revival began, I have baptised *two daughters, two daughters-in-law, and one son-in-law*. I have *three* of my own children, and *four* who are such by marriage, members of the church with me. I have good satisfaction for my second son, but he has not yet made an open profession.

"Since the first of March, more than *fifty* have joined the church; and numbers have obtained a hope, who have not connected with any church. More than *thirty* have in the same time joined the Presbyterian church in Cambridge. Some are still under serious awakenings; but at present, the work seems rather on the decline."*

Elder Warren remained with the Salem Baptist Church, in what is now called Shushan village, till the spring of 1812, when he was dismissed from them at his own request, because he felt that his

* See Mass. Bap. Missionary Magazine, Vol. II., pages 137-8.

work was done in that place, and God called him to another part of his vineyard. During his connection with this church he associated with the Vermont Association, to which the Salem church belonged for many years; but still he was often present with the Shaftsbury brethren, to whom he was much endeared, as the above letter to Elder Blood shows. But in 1812 we find his name in the minutes of this body, as pastor of the Cambridge Baptist church as then called, now the White Creek, for more than thirty years, under the care of his successor, Elder Daniel Tinkham, unto this day, save for three or four years. In this new connection Elder Warren remained four years, or till the spring of 1816, during which he added some 25 or 30 to this church, no general revival occurring, although in the first year, 14 were united to it. In 1816 his name is found with the Hoosick church, as its pastor, when it disappears entirely. Elder Warren was Moderator of this Association in the years 1811-12 and 15. In 1813 he preached the introductory sermon by appointment, and in 1814 he wrote the circular letter. In this body he was much respected for his preaching and business talents, as well as for his sound judgment and fervent piety, that made his absence to be much felt by his brethren, when he left them.

He removed to Delphi, Onondaga county, where he spent *two* years, and enjoyed an interesting revival; and thence to Scipio, Cayuga county, where he spent *one year*; and thence he removed to Eaton, Madison county, and took charge of the first Baptist church for *three* years, during which he bore an active part in the affairs of the Madison Association, the Hamilton and Madison Missionary Societies, and the Literary and Theological Institution. He was some time President of the Board of Trustees of the Education Society, and served the cause of Ministerial Education, as collecting agent, for a few months in 1821-22. His sympathies were strongly enlisted in this enterprise of our denomination, for the improvement of the rising ministry. "His correctness of judgment, known integrity, and weight of character, gave him much influence in removing the fears, and obviating the prejudice of many against the Institution. He embraced the object as a very important one, and entered fully into the principles of the constitution, and the measures adopted for its support."

Elder Warren considered Eaton his last field of toil, when he removed thither; but in the winter before his decease, he thought the Lord called him to a service in the Baptist church in Covert, Seneca county, where he finished the work of his ministry, and on the 29th of August, 1823, ended his valuable life, in the 64th year of his age, and the forty-third of his ministry, after having been pastor of eight different churches. He was favored with some revival mercies in this last field of his toil, and several were added to the church during the summer, some of them by baptism. He was favored with health to preach till about a month before his death; and with what feelings and views of the work of the ministry, the following language, addressed to his friend and brother, Elder John Peck, will testify: "O that all the saints were more fervent in

their desires that the Lord of the harvest would send forth laborers! O that all the laborers might work daily as though they were doing their last work! How seldom do we, my brother, when we preach or converse with one another, speak as though we realized there is but a single step between us and the eternal world! O for more fervency in praying, more energy and spirituality in preaching, exhorting and *warning sinners to flee from the wrath to come.*"

During his last illness of about *three weeks*, he had strong expectations of recovery, and hoped to return to his labors and see more of the salvation of God among his people. And even when death was changing his countenance, one of his daughters asked him "If he did not think he was dying?" He answered, "No; I shall live and preach the Gospel." A member of his church standing by, said to him, "Brother Warren, you are dying." He replied, without the least alarm, "Well, *farewell; I am pure from the blood of all men.*" He spoke but once more, when he fell asleep in Jesus, in the 61th year of his age, leaving a widow and six children to mourn their irreparable loss. But their sorrows, blessed be God, were mingled with the purest joy, and the most triumphant hope. His funeral was attended on the next Lord's day, when a discourse was preached by Elder O. C. Comstock, to a large and solemn assembly, from Psalm, 73: 24, "*Thou shalt guide me with thy counsel, and afterward receive me to glory.*" The following tribute to his worth was recorded soon after his lamented death, in the Mass. Bap. Miss. Magazine, Vol. IV., page 274:

"The records of many churches, and the minutes of numerous councils and associations, with the voice of hundreds and thousands, bear concurrent testimony to his zeal and usefulness in the Zion of God. Deriving a strong mind from his Creator, improved by much reading, observation and experience, the deceased was justly esteemed a valuable counsellor and friend, and an able minister of the New Testament. Beholding the truth in a strong and clear point of light, and exulting in its refining power, he promptly rejected every thing which he deemed incompatible with the principles and spirit of the Gospel. The sternness of his virtue, the honesty of his decisions, and the candor of his advice, have sometimes kindled unfriendly feelings, and provoked censure. Wherever he found the path of duty, he fearlessly advanced, regardless of every consequence. In the imperfection of man, he may sometimes have erred in judgment: but all must admire the purity of his sentiments, and the rectitude of his intuitions. He courted not popularity, he sought not the applause of men; but the approbation of his own conscience and the approving smiles of Heaven. *Let me die the death of the righteous, and my last end be like his.*"

XVII. ELDER ISAAC WEBB, OF LANSINGBURGH.

For about 25 years Elder WEBB was an active pastor or minister in this body, serving three different churches, each a term of years, and

a fourth, *one* year. For about 25 years more he resided in the vicinity of this association, and hence a biographic sketch of him may be appropriately garnered in this work. Where he was born, we do not learn; but he commenced his ministerial career at Brandon, Vt., where he was ordained September 24, 1789, by such men as Blood, Beals, and Henry Green; the *first* preaching the sermon; the *second* giving the charge; and the *third* the hand of fellowship; the consecrating prayer, we presume, by the preacher, Elder Blood, of Shaftsbury. Elder Webb continued at Brandon some two or three years, as pastor of the Baptist church.

In 1793, he first became a member of this body as the pastor of the 1st Baptist church in Pittstown, Rensselaer county, N. Y. Here he remained till 1802, though not as pastor all the time, for in 1799, the lamented Covell was elected pastor; and Elder Webb, as near as we can ascertain, aided by his labors, the then infant Baptist church in Troy; and from 1803 to 1811, his name occurs on the minutes as pastor of that church. In 1805 he enjoyed a revival of religion, and an addition of 34 is reported to the church, with a total of 75 members. And in 1812 he is found on the minutes of this body, as pastor of the young Albany Baptist church, with a reported membership of 72. Here he continued to officiate as pastor some five years, or till 1816, when this church was dismissed to join the Hudson River Association, then newly formed. He enjoyed the Divine favor upon his ministry in Albany, adding to the church every year, some; 27 the last, and 66 during the 5 years of his pastorate, leaving them with 90 members. In the year 1817, his name occurs in the minutes as Pastor of the Baptist church in Hoosick. After this his name disappears from the Shaftsbury minutes entirely. But Elder Webb, though engaged, as we understand he was, for the greater part of his life in mercantile pursuits, at Hoosick, White Creek, Union Village, and Lansingburgh, still preached the Gospel occasionally, till his advanced age and infirmities excused him from public service.

As a preacher, he was counted a "workman that needed not be ashamed rightly dividing the word of truth." In his doctrinal views, he was a strong Calvinist, of the old school; and it is understood he feared the result of the more lenient sentiments into which he saw his Brethren gradually sliding. He retained to the last, his relish for strong doctrine, and for distinctive Baptist principles; and in a good old age, he came to his grave in peace. He died at Lansingburgh, N. Y., on the 20th of Feb. 1842; and Dr. B. T. Welch of Albany, at that time, for whose preaching he had a strong partiality, preached his funeral sermon from Rev. 14th chap. 13 verse. It was a most befitting discourse for the occasion, as well as the character of a good man.

Elder Webb was an active member of the Shaftsbury Association, preaching the introductory sermon, presiding among his Brethren, or writing the circular and corresponding letters, a number of times. In the years 1799, 1807, and 1815 he preached the introductory sermon. In 1808, '09 '10, '13, and 1816 he served his Brethren as Moderator.

And in 1794, 1806, and 1809, the circular letters of the Body were from his pen. Besides, he was often on committees of reference on difficult subjects, and was frequently called upon to preach a sermon, amidst the business of the Association, for the comfort and instruction both of his brethren in the ministry, and from the churches. Thus, was he honored in his day and generation, by those who best knew his worth. But he is gone to his fathers, and "his works do follow him."

XVIII. ELDER PETER WERDEN, OF FIRST CHESHIRE MASSACHUSETTS.

Of this venerable man of God and minister of the Gospel, we can give no better account than to copy entire, or with some unimportant omissions, the biographical account of him contained in Benedict, Vol. II., pages 401-404. We presume, from the closing sentence, that it is the production of Elder J. Leland's pen; but none the less valuable for that, because he lived in the same town and labored side by side with him for some fifteen years, and hence knew whereof he affirmed.

"Elder PETER WERDEN was born June 6th, 1728, and ordained to the work of the ministry at Warwick, Rhode Island, May, 1751, in the 24th year of his age. When he first began to preach he was too much of a New-Light, and too strongly attached to the doctrine of *salvation by sovereign grace*, to be generally received among the old Baptist churches in Rhode Island, which had been formed partly upon the Arminian plan, until the following event opened the door for him.

"A criminal, by the name of Carter, was to be executed at Tower-Hill, and the scene of his execution collected abundance of people from all parts of the State. While the criminal stood under the gallows, young WERDEN felt such a concern for his soul, that he urged his way through the crowd, and being assisted by the Sheriff, he gained access to him, and addressed him as follows: '*Sir, is your soul prepared for that awful eternity into which you will launch in a few minutes?*' The criminal replied: '*I don't know that it is; but I wish you would pray for me.*' In this prayer, Mr. Werden was so wonderfully assisted in spreading the poor man's cause before the throne of God, that the whole assembly were awfully solemnized, and most of them wet their cheeks with their tears. This opened a great door for his ministrations, both on the main and on the island. He preached at Warwick, Coventry, and many other places, with good success, about *nineteen* years, and then moved in 1770, into the town of Cheshire, Berkshire county, Massachusetts, where he lived and administered almost 38 years.

"In his first religious exercises he was led to dig deep into his own heart, where he found such opposition and rebellion, that when he obtained pardon, he attributed it to sovereign grace alone; which

sentiment, so interwoven in his soul, he ever proclaimed aloud to a dying world. Nothing appeared to be more disgusting to his mind, than to hear *works* and *grace* mixed together, as a foundation of a sinner's hope. To hold forth the Lamb of God as a piece of a Savior; or to consider the self-exertions of a natural man, to be the *way* into Christ, the true and *only way*,—were extremely displeasing to that soul of his, which delighted so much in proclaiming eternal love, redeeming blood, and matchless grace.

“Sound judgment, correct principles, humble demeanor, with solemn sociability,—marked all his public improvements, and mingled with all his conversation in smaller circles, or with individuals. In him young preachers found a father and a friend; distressed churches, a healer of breaches, and tempted souls, a sympathizing guide. From his first settling in Cheshire, until he was 70 years old, he was a father to the Baptist churches in Berkshire county and its environs, and in some sense, an apostle to them all. His many painful labors for the salvation of sinners, the peace of the churches, and the purity of the ministers, will never be fully appreciated, until the time when he shall stand before his Judge, and hear the words of his mouth,—‘Well done, good and faithful servant.’

“From the sternness of his eyes, and the blush of his face, a stranger would have been led to conclude that he was sovereign and self-willed, in his natural habit of mind; but on acquaintance, the physiognomist would have been agreeably disappointed. He had so much self-government, that he has been heard to say, that, (except when he had the small-pox,) he never found it hard to keep from speaking at any time, if his *reason* told him it was best to forbear; and no man possessed finer feelings, or treated the characters of others with more delicacy than he did. He had an exalted idea of the inalienable rights of conscience; justly appreciated the civil rights of man, and was assiduous to keep his brethren from the chains of ecclesiastical power.

“His preaching was both sentimental and devotional; and his life so far corresponded with the precepts which he taught, that none of his hearers could justly reply, ‘Physician, heal thyself.’

“He had the happiness of having a number of revivals in the town and congregation where he resided and preached;* and a num-

* In regard to the revivals of Eld. Werden's ministry, it may be proper to remark, that the early period of his ministry in Cheshire, before the population had become densely settled, and while many things hindered the rapid growth of churches generally, beside his advanced age, it was not to be expected under such circumstances, that large additions would reward the labors of a minister in a single town. He was over 40 years of age when he removed thither, and when we first find the statistics of his church in 1786, he was nearly 60 years of age; and yet the returns of that year give his church a membership of 117. But in the years 1789-'91, when he was passing the period of 60, his ministry was fruitful in a revival that seems to have added in the *three years*, more than *one hundred* to his church, making them in 1791, after diminutions by death, exclusions and removals, are accounted for, 176 in number. After this time, his great age, and the growing popularity of Leland in the 3rd church, caused the tide to turn in favor of the later church; so that his membership became very much reduced before his death. And yet in the years 1800 and 1801, while other branches of Zion around, were being fa-

ber of ministers were raised up in the church of which he was pastor. For about ten years before his death, his bodily and mental powers had been on the decline, and he was often heard to rejoice, that others increased, though he decreased; but his superannuation was not so great, as to prevent the whole of his usefulness; and his 'hoary head was a crown of glory unto him.' A number of times he was heard to pray that he might not outlive his usefulness, which was remarkably answered in his case, for the Lord's day before he died he preached to the people of his charge. The disease which closed his mortal life, denied his friends the pleasure of catching the balm of life from his lips, in his last moments. He had finished his work before, and nothing remained for him to do, *but to die.*

"Let the inhabitants of Cheshire, (said Mr. Leland, his biographer, and who exhibited the above, at the close of the sermon which he preached at his funeral,) reflect a moment on the dealings of God towards them. Within about *three years, three ministers* belonging to the town, have departed this life. The pious MASON took the lead; the pleasing COVELL followed after; and now, (in 1808,) the arduous WERDEN, who has been in the ministry longer than any Baptist preacher left behind, in New England, has finished his course, in the 80th year of his age; while Leland remains alone, to raise this monument over their tomb."

Such was the record made at the time of departed worth, and now after the lapse of almost half a century, while we inquire, "The Fathers—where are they?—and the prophets, do they live forever?" we may profitably listen to the echo of their voices, *who, being dead, yet speak* to us, "to be followers of them who through faith and patience have inherited the promises." May we who are now on the stage of action, as well fight the fight of faith, and fulfil the work of our day of service, as a Werden, a Mason, a Covell, and a Leland did, the work of their service of service in the kingdom and patience of Jesus.

vored with the dews of Divine grace, his people were not left entirely desolate, nor his soul uncheered by fresh tokens of his Redeemer's favor upon his ministry. In two years the pleasing addition of some 22 were reported to his church, while he was attaining the age of 73 in life, and the 50th year of his public ministry. And still in 1804, we find him adding 12 more in a year to his flock, and three or four in the subsequent years of his lengthened pastorate of 38 years among that one people, until he fell with the armor on, nobly contending for truth, and encouraging the hearts of his brethren, in the 80th year of his age, and to the last Sabbath of his eventful life. Is not this "bearing fruit even in old age?" (Psalm, 92: 14.)

Elder Werden appeared once at least in print, before the public, in a little work of 64 duodecimo pages, with the following title: "Letters to a FRIEND; containing remarks on a pamphlet written by JOB SCOTT, entitled '*The Baptism of Christ*,' a Gospel ordinance, being altogether inward, spiritual, &c. By PETER WERDEN. Printed at Lansingburgh, by Wm. W. Wands, for the Author. MDCXCVI." (1796.)

This pamphlet embraces a series of *Ten Letters*, on the various points in controversy between those christians,—and especially the Baptists,—who differ from the Friends or Quakers, in their views of Gospel ordinances. Its spirit is good; but he presses the argument pretty close home upon the writer he is reviewing. This pamphlet gives evidence of the intellectual power, as well as the religious principles of this venerable Father of the Shaftsbury Association.

XIX. ELDER GEORGE WITHERELL, OF HARTFORD, N. Y.

The subject of this sketch was a member of this body for the period of 7 years; and often a corresponding member for many years beside. Where he originated, or where he was ordained, we cannot say; but he was reported as pastor of the Baptist church in North Adams village in 1809, the year after its organization. Here he remained for four years, or till 1812, during which time he enjoyed one revival, in 1810 in which this infant church received an accession of 17 members, making a total of 56, about which number it contained till 1818, when another revival added about 70 to their fellowship in two years.

Elder Witherell, was pastor of the Baptist church in Colerain, Mass., for some years following this, as we judge. For in 1817, under date of Jan. 18th, we find him writing a letter to the Editor of the American Bap. Magazine, dated at Colerain, of which the following is an extract.

"Dear Sir, The work of the Lord is still progressing in this place. I have now baptised 64, who have joined the church of which I have the care. I think a number more will soon be added. The above number were baptised within the term of three months. I intend giving you a more particular account of the beginning and progress of this good work; when it shall have come to a close. The youth have shared remarkably in this reformation. The last Sabbath in December, our communion presented a scene the most pleasing and affecting. There were upwards of 100 communicants, a majority of whom were young persons. Many of these, as they expressed themselves, were three months before, in the broad road to ruin. This sir, is the Lord's doing, and marvellous in our eyes."*

In 1820 to '22, we find his name on the Shaftsbury minutes again for 3 years, as Pastor of the Baptist church in Hoosick. But here he seemed to have had small success, as few were added to the church, only 6 during his ministry among them. After this he became Pastor of the Baptist church in Hartford, Washington co. N. Y., of which Elder Amasa Brown had been the beloved shepherd for some 30 years. Elder W. came directly from Hoosick, where he remained till 1834.

From 1823 to 1830, he must have been quite successful, as the minutes for those years show an increase of over 100 to the church by baptism chiefly, and a nett gain of some 70. But in the year 1831, after the death of the venerable Brown, the church under his care shared largely in the outpouring of the Holy Spirit, so extensive that year, and 79 are reported in the minutes of the Bottskill Association, as having been baptised into the Hartford church; making a total of 266 members. But he had trials in this place. Upon the disclosure of the secrets of Free Masonry, by the Book of Capt. Wm. Morgan, in Western New York, Elder Witherell felt himself compelled to renounce his connection with that institution, as

* See Am. Bap. Mag. vol. 1, page 37, Jan. 1817.

corrupt and anti-christian; and in consequence a violent persecution raged against him, which finally severed the church, a minority of 70 or 80 members dissenting, formed a new church, called the South Hartford church.* But the majority, who were anti-masonic, retained the services of Elder Witherell, for some six years from 1828, when the dissention occurred, till 1834, when he was dismissed and went west, into the state of Indiana, whence he returned, in 1839 to western Pennsylvania, on account of the state of his health, and settled with the Cussewago church in Crawford co. But fell disease had marked him as his victim, and after a few weeks labor, he sunk into the embrace of death on the 19th of August, 1839. Says a correspondent of the New York Baptist Register of Oct. 11th, who forwarded the notice of his death;—"In a very few weeks from the time of his settlement, he bade farewell to the church militant, to join the church triumphant. His end was peace. That gospel which he had so long proclaimed to others was his support in the hour of departure. His soul being stayed on the great atoning sacrifice, he feared no evil when entering "the valley of the shadow of death." The day after his decease, he was borne to the grave, followed by a large assembly. A funeral discourse was preached by Elder Thomas B. Brown, of the Carmel church. Elders Clark and Oviatt also took part in the services." B."

Such was the end of this good man after a life of usefulness in his master's vineyard. He had buried some of his family, in Indiana, —one of his sons—engaged like himself in the gospel ministry. He was an excellent preacher; sound in the faith, and wise in council among his brethren, when helping Zion out of her difficulties. He often edified the association by his clear and well arranged discourses, when a visitor among them; and in the Bottskill Association of which he was an active member, he was sometimes Clerk, sometimes Moderator, and sometimes writer of the Circular Letter. And in the Washington Association he was the preacher of the annual sermon in 1831, as he had been its Clerk for the four years previous. He shared, in his measure, the confidence of his brethren; and let not the breath of scandal deny him a place among the worthies of the old Shaftsbury Association.

XX. ELDER ISAIAH MATTISON, OF SHAFTSBURY, VT.

Although yet living, we would inscribe upon these pages, and here record a few facts in the public life and labors of Elder Mattison. He was born in Shaftsbury, near the scene of his prolonged labors, on the 11th of April, 1780. His father, Thomas Mattison, was one of the oldest Baptist inhabitants of the town, and a leading member of the first or west Shaftsbury church, as anciently called. And in the barn of this early settler, (yet standing we believe,) the association

* The two parties were re-united in 1843, into one body.

was organized before a house of worship had been erected in the town. The name of Mattison has been numerous in Shaftsbury as it is to this day; and many of them members in the several churches, which have always been Baptist in town. Artemas Mattison, Esq., (a brother of Elder Mattison) now deceased, was for many years a deacon, and the Clerk of this church, as well as the principal man among the property holders, and business men in the church.

Elder Mattison's name occurs first on the minutes of the association in 1801, as a delegate from his native church. In 1804 he appeared as Pastor, having been ordained Nov. 2d, 1803. And for the period of *forty-four* years, with but three or four exceptions, his name is recorded as a representative of that church, *forty* of which, he was its Pastor. And from 1801 to 1850, when he served the body as its Moderator for the last time, he was an active member in its annual meetings, save the 3 or 4 years he was absent, for the unprecedented period of half a century. He was Moderator in that time, for *six* sessions, preacher of the introductory sermon *six* times, and writer of the *circular letter five* times. He never courted these honors, but his brethren laid them confidently at his feet.

His pastorate, like that of a Barber, Brown, Hull, Olmstead and Peck, was in unbroken succession in one church for about forty years. And in his case, it was in the town, and with the church where he had been born and reared, converted and baptised, licensed and ordained to preach the gospel; an occurrence so rare as to deserve the special record we here give it.

During 18 years of this time—from 1808 to 1825—he was also the pastoral supply of the 4th church in the same town, after Elder Blood's removal. In this joint pastorate of two churches did he labor with fidelity and success; for he enjoyed a number of revival seasons in each church.

In the *first* church, during the earliest 15 years of his ministry, he gathered in about 70 members; of whom 33 were reported in the year 1811. And from 1819 to 1843, or during the last 25 years, in *six* different revival seasons, about 215 were baptised into the fellowship of the church, it is presumed by his hands. And in this latter period about 60 also united by letter to the people of his charge. These several numbers make about 350 added to that one church in forty years, during his pastorate; of whom from 260 to 275 must have been added by baptism, an average of $6\frac{1}{2}$ persons each year. The chief revivals were in 1807; 1810-11; 1825; 1827; 1831-2; 1834; 1839, and in 1843; being *eight* considerable revival seasons in forty years. The largest number baptised in one year was 49 in 1831-2. The largest membership this church ever attained under his care, was 182, in the year 1834.

And in his connection with the *fourth* church also, he was eminently useful, considering the double care he had on his mind. In 18 years he enjoyed *two* revivals among this people; one of them a large blessing in the years 1810-12, which brought in more than 100 persons to the fellowship of the church in about two years. Then once more, in 1818-19, he was favored with some revival mercies that add-

ed 30 by baptism. In all there were added to this church during his half pastorate of 18 years, about 160, most of them by baptism. In 1812, this church embraced its largest membership, 389, under the ministry of Elder Mattison; being 23 more members than it had in the year 1800, after Elder Blood's great revival.

If he baptised 125 in the Fourth church, as we presume he did in his connection with them; and 275 in the First church in his long pastorate of forty years, as we judge he did; there would be a total of 400 baptised in one town, or an average of 10 each year of his public ministry. This must be reckoned a successful ministry indeed, upon a territory so small, and in the town of his nativity. Who will show us its parallel? Elder Mattison baptised others in towns and churches adjacent, as well as far distant from the scene of his hardest toils. *How many*, we cannot tell. But in White Creek,* in Hoosick, in Bennington, and in other places, we hear of his leading many a willing convert down into the flowing stream, and there burying them beneath the yielding wave, in token of their death to sin, and raising them up to walk in newness of life.

For a few years past, Elder M. has had no pastoral charge; but has traveled and preached wherever a door of usefulness has opened before him; and a blessing in some instances, we are informed, has attended these itinerant labors. He has journeyed repeatedly to Illinois and Wisconsin, where he has children living; and thus has been permitted to scatter the seeds of truth in the great western valley.

Elder Mattison now bends under the weight of more than three score and ten years, and soon must go the way of all the earth. May his last days be calm and favored with the light of the Saviour's smiling countenance, as the youth and maturity of his years were laborious and successful in the ministry of reconciliation.

XXI. ELDER DANIEL TINKHAM, OF WHITE CREEK, N. Y.

From the long connection of this aged living minister with the meetings and business of the Shaftsbury Association, as well as from his continued residence and labors in *one church*, we think it may be appropriate to gratify the feelings of many of his brethren and friends, by inserting the following tribute to his memory in the pages of this work.

Elder DANIEL TINKHAM was born April 30th, 1783, in Middleborough, Plymouth co. Massachusetts. While yet a lad his father removed into the town of Shaftsbury, Vt., and while Elder Blood was in the vigor of his usefulness, as Pastor of the Fourth church. Under his ministry during the "great reformation," so called in that town, in the fall of 1798, he was brought to see his lost condition as a sinner before God, and fled for refuge to the blood of the Lord Jesus

* In this town he baptised Ex-Governor Briggs in 1810-11, in his early youth.

Christ, as his justifying righteousness in the sight of a holy God. He was baptised on a cold winter's day, with *forty-six* others, by Elder Samuel Rogers, (then of Mapletown) who assisted Elder Blood in the administration of the ordinance of that occasion. It was so cold, that his clothes froze to stiffness after his baptism, while he walked 50 rods to the house where the candidates exchanged their clothing; and yet he neither took cold as he relates, nor suffered any harm for his obedience to the Saviour's command. How true in his case the words of Leland:

"Christians! if your hearts be warm,
 "Ice and snow can do no harm;
 "If by Jesus you are prized,
 "Rise, believe, and be baptised."

This was in the *sixteenth* year of his age, and although early exercised on the duty of preaching, he shrunk for years from the responsible work. Thus deferring this matter, he became settled in life and engaged in business for the sustenance of his growing family, ere he yielded and "became obedient to the heavenly vision" which said to him, 'Go preach the preaching I bid thee.' His opportunities had been so limited that he greatly felt the want of a better education, than had fallen to his lot, for a work so arduous. But after many struggles of mind, at the urgent request of some of his brethren in the church, he began to improve his gift and was finally licensed to preach the gospel.

After preaching in his own vicinity for some time, he was invited to take the care of a church in West Clarendon, Rutland co., Vt. to which place he removed his family in the year 1812. He was called to ordination the next year, and on the 9th of July, 1813, he was solemnly set apart to the work of the ministry among this people, where he spent four years, with but little apparent success in the conversion of sinners. How trying to the faith of the servant of Christ is such a period of fruitless labor, none can conceive but him who has experienced the trial for himself.

At the invitation of the Baptist church in White Creek, Washington co., N. Y., where he had been known before, he removed into their vicinity in the west part of Shaftsbury, in July 1816, and took charge of said church as the successor of Elder Warren. And there for 37 years, with the exception of one or two brief intervals, he has served his brethren as their spiritual guide and teacher unto this day, (1853) having been greatly useful in his ministry among them.

Elder Tinkham has enjoyed several revivals of religion and been privileged to baptise hundreds into the fellowship of this church. Soon after his removal in 1816, the Lord poured out his Holy Spirit upon the people, and so blessed his labors, that in June, 1817, the church reported 27 baptised, and a total membership of 113. This work continued the next year in other portions of the society, which spread into two or three towns, and so large was the blessing, that 49 were baptised during the year ending with June, 1818. And again from 1821-4, another work of grace was enjoyed, that lingered from year to year, and spread into various parts of his so-

ciety, until more than 100 were brought into the church by baptism, making a total of 199 members, beside the diminution of years, from deaths, dismissions and exclusions among his flock. This made a nett gain of over 100 during the first *ten years* of his pastorate. And still mercy drops fell on Zion's thirsty hill to cheer his heart, almost every year until 1828.

But a period of darkness and trial succeeded, and in 1828 he resigned the charge of the church, and for two years, he was absent, preaching one year at Shaftsbury centre, and another in East Bennington and the eastern portion of White Creek. But in 1830, he resumed his labors with the White Creek church, and removed, in 1831, into the west part of the town where he now resides.

Soon the clouds of mercy gathered over the place, and a blessing descended upon the whole town and vicinity in copious showers, making the waste places of Zion once more to flourish. From May to September, through the busy season of the year, the attention of the whole community was arrested, and the conversation in all circles and among all ages when they met, was upon the subject of religion and the wonderful doings of the great Redeemer of sinners. This was an old-fashioned revival, such as we should be glad to witness again in our day. Save a four days meeting in the month of May, there was little preaching except the two regular sermons of the Lord's Day; but conference and prayer meetings in various neighborhoods during the week, with inquiry meetings at the intermission of the Sabbath, and baptising, were the chief co-operative agencies used to advance the work. The house of God was thronged every Lord's Day, and with solemn attention did the people hear, while the preacher delivered the messages of grace, as a dying man to dying men. This was indeed a good work of grace, and before it closed fully in 1832, Elder Tinkham baptised over 120 on the profession of their faith, (most of them during the year 1831,) making his church 256 in number. It was the greatest harvest of souls in his whole ministry. And we might here remark that large additions were made also to the united Presbyterian church of Cambridge, and to the Reformed Dutch church at Buskirk's Bridge, near by.

Again during the early months of the year 1838, he was favored with an increase to his church, as the result of a protracted meeting in which he was aided by Elder Solomon Gale, and some other ministering brethren. He baptised about 80 as the fruits of this effort.

And in 1843, during the months of February and March, he was assisted a few weeks in a similar effort by Elder Isaac Wescott, then of Stillwater, as the result of which he baptised 60 more converts; and yet others we trust were savingly benefitted, that did not come out on the Lord's side. Since that time a dearth has prevailed, and few have been baptised; so that by deaths, removals, exclusions, and the dismissal of members to form the two new churches at Cambridge and West Hoosick his church has become much reduced.

The largest number it ever reported to the association was 280 in June 1838. They reported 256 in June 1843, after the last revival. The present number in 1853, is about 70. According to the best esti-

mate we can make, he has baptised in the 33 years of his actual ministry among this people, about 400 who have united with the White Creek church under his care.* Besides he must have baptised many in Bennington, Hoosick, and other places where he has performed occasional service. And during his whole ministry, his memoranda give about 525, as the total number baptised by his hands, of whom *seven* have become ordained ministers, and are still, so far as we know, standing upon the towers of Zion.

During the ministry of Elder Tinkham in this church 60 to 70 have united by letter, while about 250 have been dismissed to other churches,—some 60 have been excluded,—and 75 to 80 have died in fellowship, according to their printed statistics. From these figures it is evident that Elder Tinkham has been a recruiting officer for Zion, adding more by baptism than by letter;—and dismissing to other churches, many more than have both died and been excluded.

It might have been stated that for two years, from the spring of 1845, he declined serving the church and labored elsewhere; but at the earnest solicitations of his brethren he returned to them, and has served them till he has attained his seventieth year, in April past. And now again he declined the charge of the church, while he goes tremblingly down the declivity of life, though still it is his privilege to preach the gospel as he has strength and opportunity. He has preached more funeral discourses, probably in an extensive region of country around him embracing five or six towns, than any other minister of equal years, and has married a proportionately large number in the same region. Of funeral sermons his memoranda say about 1340; and of marriages about 500 couples. Of other sermons, we have no enumeration, but in the forty years of his ministry since he was ordained, they cannot have been less than five or six thousand.

Elder Tinkham has shared the confidence of his Brethren, and been honored by them at associations, councils and ordinations, as Moderator or preacher. From 1817 to 1828 his name occurs on the minutes as a member of the Shaftsbury association; and since then he has often attended their meetings and mingled in their business and devotions as a visitor. But in 1829 his church withdrew from the body amidst the discussions that arose in regard to Masonry, and their connection has ever since, been with the Bottskill and Washington Union associations; in each of which he has been honored as preacher or moderator several times.

In conclusion, we remark that his ministry has been somewhat remarkable for its long continuance in or near the place of his nativity, where he was bred in youth, converted, baptised and commenced his preaching efforts. How few have equalled him for solid usefulness

* It has been his delightful privilege to bury in baptism, among others, his consort in life, and six out of seven of their children, beside three of the companions of his children; and all into the fellowship of the White Creek church. At one time he gave the band of fellowship after baptism—among several others, to his wife, two sons and a daughter; and, it was truly affecting, when he came to the wife of his youth to hear him address her, as he said in the language of Solomon's Songs; "*My sister, my spouse*: I bid you a hearty welcome to the privileges of the church."

amidst so many disadvantages and embarrassments, arising from the want of early culture and preparation for the arduous work before him. We will only add our wish that the evening of his life may be as quiet and happy as his day of service has been honorable to the ministry, and useful to Zion.

NOTE.—To fill a page that would otherwise be nearly a blank, the compiler would here insert the following account of the *Manchester Baptist association*, to which two or three churches united for a few years, that had belonged to the Shaftsbury Body. He is indebted, to Elder C. M. Fuller, an active member of this body for the information, partly, and to a broken file of the minutes of the association for the remainder.

The MANCHESTER association was organized in Manchester Vt., in Feb., 1818, where also it held its first session in the month of Sept. following. Those who planned this organization hoped to have united all the churches in it from the Green mountains west to the Hudson River from Arlington and Salem on the south, to Wallingford and Whitehall on the north. It was thought this arrangement would better accommodate the churches of that section, without any detriment to the Shaftsbury on the south, the Vermont on the north, and the Saratoga on the west, as then located.

At their *first* meeting, the *seven* churches following were represented, viz: Arlington having about 60 members; Manchester, 93; Dorset, 40; Londonderry, 100; Hebron, 60; Rupert, 153; and Winhall, 30 members. The Pawlet church united at the next session with 114 members, and afterwards the Wallingford church. The *second* session was held at West Dorset with Elder Fuller's church in Sept. 1819, and for several years their sessions were interesting and profitable to the brethren and churches, and favored with the presence of the Great Head of the churches. But the formation of the Washington association in 1827—with other causes, finally broke them up about the year 1829 or 30, and some of the churches have become extinct also. The principal ministers in this body were Elder C. M. Fuller, of Dorset; P. W. Reynolds, of Rupert; C. Chamberlain, of Manchester, and I. Beals, of Pawlet.

There was never more than 8 churches at a time in the body, with some 4 or 5 ministers, and from 475 to 680 members in all the churches. In 1825, they reported 67 baptised in all the churches, with a total of 532. In 1827, 8 churches and 574 members in the whole body.

**TABULAR VIEW OF ALL THE ORDAINED MINISTERS EVER CONNECTED
WITH THE SHAFTSBURY ASSOCIATION—THE CHURCHES THEY SERVED, THE TIME
OF CONNECTION AND DEPARTURE FROM THE BODY, AND THE NUMBER OF YEARS IN IT, THE
DATE OF THEIR DEATH, OR WHAT BECAME OF THEM SO FAR AS WE HAVE LEARNED.**

MINISTERS NAMES.	THE CHURCHES THEY SERVED.	YEAR FIRST PR'S'NT.	LAST YEAR.	YRS. IN BODY	WHEN DIED, AND WHERE, OR WHAT HAS BECOME OF THEM.	AGE AT DEATH.
Arthur, William	1 Hoosick,	1851	1852	2	Now in West Troy, N. Y.	
Bailey, Lansing	4 Shaftsbury,	1848	1850	3	In Cheviot, State of Ohio.	
Baker, Alderman	Berlin,*	1802	1814	13	Died at N. Sandlake, N. Y., Oct. 1845.	
Baldwin, Henry F.	1 Bennington,	1829	1830	2	Died at Arcadia, N. Y., Sept. 20, 1845.	45
Ball, Eli	Lansingburgh,	1813	1817	5	Went to Virginia.	
Barber, Edward	Bottskill,	1795	1799	5	Died July 1, 1834, at Union Vil., N. Y.	65
Barnes, Elisha	2 Canaan,	1795	1806	12	Died August, 1806, at Canaan.	
Barnes, Gamaliel	2 Hartford,	1797	1799	3	Died in Mexico, N. Y., in 1853.	95
Batchelor, Matthew	Pownal,	1844	now	9	Still pastor there.	
Beach, Augustus	Pittsfield,	1823	1826	4	Yet alive in N. Y.	
Beeman, Julius	Stephentown,	1812	1817	6	Died in Ohio, in February, 1853.	84
Bennett, Robert R.	2 Shaftsbury,	1833	1838	6	Died in 1848, at Shaftsbury, Vt.	abt 60
Blood, Caleb	4 Shaftsbury,	1788	1807	20	Died March 6, 1814, in Portland, Me.	59
Bloss, Samuel	1 Cheshire,	1816	1818	3	Died July 27, 1850, Amnsville, N. Y.	69
Braman, Bartemas	1 Cheshire,	1811	1812	2		
Bromley, Elice	1 Canaan,	1799	1800	2		
Brown, Amasa	1 Hartford,	1793	1805	13	Died Jan. 24, 1830, Hartford, N. Y.	75

Brown, Abel	1795	1 Galway,	1798	35	Died at West Hillsdale, N. Y., in 1835.	
Do.	1797	2 Greenfield,	1827	}		
Do.	1799	1 Hillsdale,	1832			
Do.	1829	{ Egremont,*				
Burroughs, D. W.	1839	Manchester,		1	Gone West.	
Calkins, Benjamin	1810	1-Nassau,*		1		
Carpenter, Elisha	1806	Clifton Park,*	1807	2		
Champion, Job	1798	Chatham,	1816	}	Died in 1843, Clifton Park, N. Y., for 52 years a minister.	54
Do.	1820	Clifton Park,*	1834			
Childs, Isaac	1838	Pownal,	1839	2	Died Dec. 24, 1842, Goshen, Mass.	
Cobb, Daniel A.	1827	2 Shaftsbury,	1829	3	In Horicon, N. Y., now.	
Combs, Nelson	1845	Rupert,		1	In Saratoga Association.	
Conover, Edward	1850	1 Bennington,	1851	2	At Lebanon Springs, N. Y.	
Cooper, John	1825	Schenectady,	1827	3	Excluded in 1828.	
Cornell, Joseph	1784	{ Manchester,		}	Died July 26, 1826, at Galway, N. Y.	79
Do.	1794	2 Galway,	1798			
Covell, Lemuel	1796	{ 2 Providence,	1798	}	Died on a Missionary tour in Canada West, at Clinton, of fever, Oct. 19, 1806.	42
Do.	1799	1 Pittstown,	1805			
Do.	1806	{ 3 Cheshire,		}	Put an end to his own life, in a fit of insanity, at Saratoga, 1811.	
Craw, Joseph	1793	1 Greenfield,	1797			
Do.	1798	{ 1 Galway,	1801	}	Went west in 1818, was excluded at Elbridge.	
Do.	1802	1 Saratoga,	1805			
Craw, Israel	1799	Cambridge,	1800	2		
Crawley, Harvey	1847	Manchester,		2	In Massachusetts, at Charlemon.	
Culver, Nathaniel	1809	West Stockbridge,	1810	2	Died at W. Stockbridge, about 1830-1.	
Dakin, Simon	1791	North East,	1795	5	Died at North East, Sept. 19, 1803.	82
Day, Arthur	1851	Shaftsbury Centre,		2	Now Pastor.	
Dutcher, Elihu	1834	Pownal,	1839	6	Retired for several years.	
Dwyer, Ransom O.	1838	Stamford,	1839	2	Now at Wilton, N. Y.	

Green, Jonathan R.	Manchester,	1852	1819	4	Died Sept. 19, 1852, Manchester, Vt.	51
Groom, William, Jr.,	Clifton Park,*	1815	1827	5	Still living at Clifton Park.	
Hall, Ira	1 Canaan,	1822	1834	6	Died June, 1838, W. Springfield, Mass.	42
Hall, Jeremiah	1 Bennington,	1832		8	Now at Granville, Ohio.	
Hammond, John	2 Hancock,	1788		1		
Harpending, Andrew	1 Shaftsbury,	1801	1802	2	Disfellowshipped in 1804.	
Harris, Ephraim	1 Nassau,	1810	1812	3	Died in 1812-18, at Nassau.	
Harris, John	1 Nassau,	1818	1827	10	Now pastor at Battle Creek, Mich.	
Hart, John D.	{ Lansingburgh,	1824		4	Died at sea, July 4, 1849, on board	
Do.	{ West Hillsdale,	1828	1830	27	the steamship California.	
Hartwell, Jesse	Sandisfield,	1800	1826	1	Now pastor at Perry, Ohio.	
Harvey, Alfred	Rupert,	1848		1	Now at Barret Hills, N. Y.	
Haskins, Nathan	1 Savoy,	1793	1802	10	Died 1802-3, at Savoy, Mass.	
Haynes, Aaron	Stamford,	1814		1	Died in Hoosick, March 25, 1827.	81
Himes, Paul	Stamford,	1811	1812	2	Went to Halifax, Vt., now dead.	
Hodges, Cyrus W.	{ 4 Shaftsbury,	1829	1832	9	Died April 4, 1851, at Bristol, Ver-	
Do.	{ 1 Bennington,	1844	1848	1	mont.	49
Holmes, John	Amsterdam,	1805		1	Died at Amsterdam in 1808.	
Hubbell, Elisha D.	{ Egremont,	1820	1822	15	Died May 6, 1839, at Clifton Park,	
Do.	{ Clifton Park,	1823	1834	6	N. Y.	44
Hulbert, Calvin	Northumberland,	1797	1802	6	Went west into New York.	
Hulbert, David	1 Pownal,	1811	1812	2		
Hull, Justus	{ Little Hoosick or	1785	1825	44	Died May 29, 1833, at Berlin, N. Y.	77
Do.	{ Berlin,	1830	1832	9	Died in Pittstown.	
Hunt, Stephen	2 Pittstown,	1797	1805	5	Died Jan. 31, 1843, Cooperstown, N. Y.	40
Hutchins, Stephen	1 Bennington,	1837	1841	3	Died Sept. 10, 1815, Aurelius, N. Y.	57
Irish, David	Stillwater,	1791	1793	1	Died at Hinsdale, Mass., April 1848.	70
Jackson, Abraham	Hinsdale,*	1811		4	Now pastor.	
Jones, John D. E.	2 Bennington,	1850				

TABLE OF MINISTERS—CONTINUED.

Johnson, Wakeman G.	{ Pownal,	1829	} 2 Gone west, to Michigan.	71
Do.	{ Stamford,	1830		
Jones, Matthew	{ Shaftsbury Centre,	1820		
Jones, Seth	{ Lansingburgh,	1832	} 13 Still living, aged 73, not pastor now.	71
	{ Manchester,	1836		
	{ Hoosick,	1841		
Keach, Israel	{ Becket,	1809	} 19 Now agent of A. F. B. Society.	79
Do.	{ Pittstown,	1809		
Kendrick, Nathaniel, D. D.,	{ West Hillsdale,	1820		
Kenney, Silas	{ Waterford,	1822	} 5 Died at Hamilton, Sept. 11, 1848.	86
Kenyon, Archibald	{ 2 Saratoga,	1801		
Kingsley, Amos	{ Lansingburgh,	1804		
Lahatt, Charles	{ Ballston Spa,	1800	} 4 Labored in Saratoga Springs mostly till 1825. Now dead.	86
Lamb, John	{ Cheshire,	1792		
Do.	{ Greenfield,	1808		
Langworthy, Elisha P.	{ Colerain,	1791	} 6 Died at Ballston Spa in 1828.	86
Do.	{ East Hillsdale,	1823		
Lee, Elias	{ Egremont,	1824		
Leland, John	{ Arington,	1834	} 17 Died Jan. 14, 1841, N. Adams, Mass.	86
Lewis, John	{ 3 Cheshire,	1793		
Littlefield, Edmund	{ 2 Greenfield,	1808		
Mallery, Samuel S.	{ Colerain,	1791	} 3 Labored in Saratoga Springs mostly till 1825. Now dead.	86
Marshall, Enos, jr.,	{ East Hillsdale,	1823		
Marshall, Thomas	{ Egremont,	1824		
Mason, Nathan	{ Arington,	1834	} 2 Died 1806, at Fort Ann, N. Y.	79
Mattison, Isaiah	{ 3 Cheshire,	1791		
Do., also ½ time.	{ 1 Shaftsbury,	1804		
Moffit, Eber	{ 4 Shaftsbury,	1808	} 4 Still alive and itinerates somewhat.	79
Do.	{ Little Hoosick,*	1791		
Do.	{ West Stockbridge,	1799		
	{ West Stockbridge,	1800	} 10 Went to Connecticut and died there.	86
	{ Shaftsbury,	1826		
	{ Little Hoosick,*	1791		

Moore, Wm. W.	1 Bennington,	1843	1795	1	Now in Oswego county, N. Y.	70
Morse, Joshua	1 Sandisfield,	1785	1795	11	Died in July, 1795, Sandisfield.	
Morse, Winthrop	Manchester,	1849	1803	1		
Munroe, John	2 Galway,	1802	1795	2	Died in 1804, at Galway, N. Y.	
Nichols, John	{ Washington,	1786	1811	14	Now dead.	
Do.	{ Great Barrington,	1808	1811			
Nichols, Caleb	Pownal,	1793	1803	11	Died Feb. 27, 1804, at Pownal, Vt.	60
Nichols, Jonathan	Milton,*	1802	1805	4	Pastor afterwards, and at 3 Greenfield.	
Niles, Robert	{ Little Hoosick,*	1791	1795	11	Died January, 1816, at Sempronius, N. Y.	58
Do.	{ 2 Stephentown,	1797	1802			
Norton, Nathaniel	Norway,	1794	1796	3	Disfellowshipped in 1800.	
Olmstead, Stephen	Schodack,	1797	1831	35	Died Aug. 1831, at Schodack, N. Y.	75
Otis, Nathaniel	2 Canaan,	1817	1820	4	Removed to Oxford, N. Y.	
Palmer, Henry	{ Chatham,*	1809	1809			
Do.	{ 3d Canaan, or 2d,	1813	1826	21	Died July 16, 1847, Canaan, N. Y.	81
Do.	{ Austerlitz,	1827	1832			
Parker, Hervéy I.	Manchester,	1842	1844	3	Now at Fairfax, Vt., as Finance ag't.	
Pearce, Philip	1 Savoy,	1811	1817	7		
Peck, Abijah	Clifton Park,	1801	1834	34	Died Nov. 1848, Clifton Park, N. Y.	90
Pettit, James	1 Canaan,	1808	1804	2		44
Powers, Lemuel	Stillwater,	1781	1799	19	Died in 1800, at Stillwater, N. Y.	
Purinton, Thomas	{ Hadley,	1802	1804	5	Died at McLean, N. Y., May 29, 1853,	75
Do.	{ Hoosick,	1813	1814	53	years a minister, baptised 1,000.	
Rathbone, Valentine	Pittsfield,	1786	1797	12	Now dead.	
Rathbone, David	Mapletown,	1805	1809	5		
Randall, Charles	Arlington,	1830	1831	2	Now an agent of the A. B. Pub. Soc.	
Remington, B. F.	1 Savoy,	1825	1826	2		
Roberts, Philip, jr.,	{ 1 Nassau,*	1830	1830			
Do.	{ 2 Nassau & Chat-	1832	1832		Now in Northeast, N. Y.	
	ham,			2		

TABLE OF MINISTERS—CONTINUED.

Robinson, George	Pownal,	1816	1820	5 Died Sept. 25, 1847, Lancaster, Mass.	92
Rogers, Clark	Hancock,	1794	1803	10 Died Jan. 14, 1805, at Hancock.	76
Rogers, Samuel	{ 1 Saratoga,	1791	1795	} 10 Died February 6, 1823, at Stillwater, N. Y.	63
Do.	{ Mapletown,	1797	1801		
Rogers, Thomas S.	Pownal,	1837		1 Now at Schuylersville, N. Y.	
Sandys, Edwin	1 Canaan,	1828		1 Now at Pittsfield, Mass., retired.	
Savory, Samuel	{ North Adams,	1822	1825	} 6 Disfellowshipped, and now dead.	
Do.	{ 3 Shaftsbury,	1826	1827		
Sawyer, Joseph W.	Shaftsbury Centre,	1839	1844	6 Now pastor in Jay, N. Y.	
Seamans, Aaron	3 Cheshire,*	1803	1804	2 Long a pastor at Northampton, N. Y.	
Sherwood, Daniel	Egremont,	1811	1819	9 Disowned in Minutes of 1825.	
Smith, Ebenezer	{ Ashfield,	1791	1794	} 17 Died July 6, 1824, Fredonia, N. Y.	89
Do.	{ Partridgefield, Pe- ru and Hinsdale.	1799	1811		
Smith, Simeon	1 Milton,	1794		1 Now in Iowa State.	
Smith, Dexter P.	Manchester,	1838		5 Now pastor in Rochester, N. Y.	
Smith, Justin A.	2 Bennington,	1845	1849	4 Went to Central New York.	
Spalding, Silas	1 Canaan,	1813	1816		
Spencer, Asa	2 West Hillsdale,	1805	1807	3	
Spencer, Orson	West Stockbridge,	1830		1	
Starks, Dyer	{ Williamstown,	1802	1804	} 6 Died September 1, 1841, at Rome, N. Y.	91
Do.	{ Pownal,	1805	1807		
St. John, Jacob	Clifton Park,*	1811		1 In Saratoga Body afterwards.	
Stockwell, G. S.	Manchester,	1845		1 Now in Massachusetts.	
Sweet, Elnathan	{ Stephentown,*	1820		} 3 Now pastor at Stephentown, New York.	
Do.	{ 3 Cheshire,	1825	1826		
Taggart, Richmond	{ Pittstown,	1822		} 2 Went west.	
Do.	{ Schenectady,	1830			

Tanner, Nathan	1788	1793	6	Disfellowshipped in 1794, now dead.		
Teasdale, Thomas	1831	1805	1			
Throop, William	1802	1827	4			
Tinkham, Daniel	1817		}	Still pastor at White Creek, until May, 1853.		
Do.	1828					
Todd, Asa	1803	1811	}	Died July 16, 1847, at Chesterfield, Mass.	92	
Do.	1820	1821				
Upfold, John	1817	1818	2	Died Hannibal, N. Y., Sept. 12, 1828.	62	
Vining, Ebenezer	1791	1802	12	Died Aug. 24, 1844, Rochester, N. Y.	90	
Waldo, Samuel						
Waite, William	1789	1793	5	Died in 1792.	ab't 54	
Walker, Wareham	1781	1784	4	Died March 20, 1826, at Wh. Creek.	95	
	1834	1837	4	Now Editor of the Am. Baptist, in Utica, N. Y.		
Warren, Obed	1788	1815	}	Removed into Central New York, and died August 29, 1823, at Covert.	63	
Do.	1812					
Do.	1816					
Waterbury, Wm. E.	1825		1	Went to 2 Galway in 1826.	76	
Wayland, Francis, Sen.,	1811		}	Died April 9, 1849, Saratoga Springs, N. Y.		
Do.	1812	1816			6	
Webb, Isaac	1793	1802	}	Died Feb. 20, 1842, at Lansingburgh, N. Y., aged from 75 to	80	
Do.	1803	1811			25	
Do.	1812	1816				
Werden, Peter,	1817	1807	27	Died Feb. 21, 1808, Cheshire, Mass.	80	
Whelpley, Samuel jr., A. M.,						
Do.	1793	1794	}	Now dead.		
Whiting, Nathan N.	1795	1797			5	
Wightman, Henry	1824		1	Now in Williamsburgh, N. Y.		
	1826		1			

TABLE OF MINISTERS—CONTINUED.

Wilkins, J. B.	Hoosick,	1842		1	Left the ministry in 1843-4.
Willey, Elijah F.	{ North Adams,	1816		}	Went to Central New York, and now dead.
Do.	{ Lansingburgh,	1817	1819		
Williams, Charles	1 Nassau,*	1827		1	Probably these names are one person.
Williams, C. C.	Schodaek,	1832		1	
Willis, Samuel B.	1 Bennington,	1835		1	Now in the State of New Jersey.
Witherell, George	{ North Adams,	1809	1812	}	
Do.	{ Hoosick,	1820	1822		}	Died August 9, 1839, Crawford co., Penn., aged 55 to 60
Woodbury, David	1 Savoy,	1823	1824	2	
Wright, Stephen	Manchester,	1850	1851	2	Now unsettled.

In all 176 ministers in 72 years ; of whom about 80 are known to be dead.

N. B.—This mark * shows that the minister was not a Pastor of that church.

TABLE OF THOSE MINISTERS WHO DID MISSIONARY SERVICE
FOR THE ASSOCIATION.

NAMES.	A. D.	WHERE THEY LABORED MOSTLY.	MONTHS	AM'T. OF PAY.
Caleb Blood,	1802	In N. Y., from Cayuga Lake to the head of Ontario.	2½	\$30 00
Lemuel Covell,	1803	In Western, N. Y., and Upper Canada to Long Point.	4	50 00
Obed Warren,	do	Mostly in company with Eld. C.	3	50 00
Hezekiah Gorton,	1804	In Upper Canada, to Charlotteville.	3	51 00
L. Covell, again,	1805	To U. Canada and the Tuscarora Indians.	6	100 00
Jonathan Finch,	do	On Lake Champlain, in Vermont, and N. Eastern N. Y.	3	50 00
Jonathan Finch,	1806	On the same route again.	3	53 00
Lemuel Covell,	do	To U. Canada and the Tuscarora Indians,—his last tour.	3	50 00
J. Finch,	1807	In the regions about Lake Champlain and in Lower Canada.	3	60 00
Ashel Morse,	do	In Western N. Y., to Long Point in Upper Canada.	3½	70 00
J. Finch, again.	1808	In Northern N. Y. and into Lower Canada.	3	60 00
C. Chamberlain	do	do and in company somewhat	3	60 00
Nath'l. Kendrick,	do	In Western N. Y. and into Upper Canada.	3	60 00
N. Kendrick,	1809	In same region as year before.	3	60 00
J. Finch, again.	do	In Northern N. Y. and L. Canada.	1	20 00
Cyrus Andrews,	1810	N. Y. and Lower Canada.	2	40 00
George Witherell,	do	Into Western N. Y. and Upper Canada.	3	60 00
Daniel Hascall,	do	Same route, and in company.	3	60 00
Ebenezer Smith,	do	To aid him in a tour Westward.		20 00
Daniel Hascall,	1811	Into Northern N. Y. &c.,	2	40 00
Cyrus Andrews,	do	Western N. Y. and Upper Canada.	6	120 00
Cyrus Andrews,	1812	In the Holland Purchase, in Western N. Y.	3	60 00
Joseph Cornell,	do	To travel and preach at discretion.	1	
Jacob St. John,	do	do do do	2	
Wm. Throop,	do	do do do	2	
N. H. Ripley,	1813	Into Northern Pennsylvania,	3	
Joseph Cornell,	do	In the State of New-York, at his discretion.	3	
Stephen Olmsted,	1814	Into Canada.	3	
Br. Peter Brown,	do	To accompany Elder O. in his tour.		10 00

MISSIONARY TABLE—CONTINUED.

Charles Lahatt,	}	1815	Not designated; but brought good returns of 21 baptised, and a disciple for the Gospel.	3
J. Cornell,		do			3

From 1817 onward, there is no record made in the minutes of the missionary appointments, although the Board of the Society held its meetings, and reported the state of its funds. Their monies now, in part, at least, were sent to the Bap. Board of Foreign Missions; and to some other organization, we presume, ultimately for domestic missions.

SECTION III.

STATISTICS OF THE CHURCHES OF THE SHAFTSBURY ASSOCIATION.

As before promised we come now to the task of presenting a series of Tables that will exhibit the statistics of each church by themselves, during the whole period of its connection with the Shaftsbury, and the other Associations that have sprung out of that body chiefly. We design also, as a matter of gratification to many interested in our work, though at an additional expense, to give the statistics of these younger churches in the sisterhood, that have branched off from the original Shaftsbury churches. We give the churches nearly in alphabetical order, distinguishing those that have ever been in the Shaftsbury body by large CAPITALS while the branch churches are in *ITALIC* letter, following however in general, the mother churches in the order of our arrangement. We give the date of constitution, and from year to year the names of Pastors and other ministers in the church; with the changes, as given in the printed minutes; and the amount of money for Benevolent purposes so far as reported to us. In this matter, it should be stated that many of the churches have not done themselves justice by their returns to the associations, but have reported nothing sometimes, or only in part their benevolent contributions. The additions by Baptism are not distinguished, it will be remembered, from those by letter in the Shaftsbury minutes till 1818, and in the Saratoga till 1815. The additions by experience and by restoration are put into the same column to save room, as there are but few of them in all. When a minister was absent from the meeting of the association, his name is marked thus,*—with a star. The names of Licentiates are in *Italics*.

ADAMS, (NORTH) CHURCH, MASS., CONSTITUTED A. D. 1808.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	BY LET.	RES'D	DISM'D	DEOP'D	EXCL'D	DIED	TOTAL.	MONIES FOR BENEV'T.
1809	GEORGE WITHERELL,								41	
10	G. WITHERELL,	17							56	
11	G. WITHERELL,	2							58	\$5 32
12	G. WITHERELL,	2			1		2		57	
13	—, No report,								57	
14	—, No pastor,	6			2		1	2	58	
15	—, No pastor,	5					1	1	61	
16	ELIJAH F. WILLEY,	3			1			2	61	\$4 25
17	—, No pastor,	1						1	56	7 25
18	<i>Hosea Wheeler,</i>	1							57	15 85
19	—, No pastor,	32	1					1	87	9 75
1820	—, No pastor,	37	1				1	1	125	30 50
21	<i>Samuel Savory,</i>	3	2		1		4	2	123	
22	SAMUEL SAVORY,	1			3			1	120	
23	S. SAVORY,			2	1			7	3	104
24	S. SAVORY,	13	1		1			3	3	112
25	S. SAVORY,					2		2	1	106
26	—, No pastor,							1	1	104
27	—, No minutes this year.									
28	do.									
29	CHARLES B. KEYES,		3		1		3	1	99	\$3 39
1830	C. B. KEYES,	5	4	4	4		6	1	101	7 00
31	C. B. KEYES,	16		1	5		2	1	111	2 06
32	C. B. KEYES,	10			2		2	1	112	20 25
33	C. B. KEYES,	3	3		3		4	1	110	17 00
34	C. B. KEYES, A. H. PALMER,	5	8		8		3	2	110	
35	A. H. PALMER,	43	10	1	5		4	1	154	13 50
36	LEMUEL COVELL,		15		12		3	2	153	23 23
37	L. COVELL,	13	11	3	18		4	4	144	
38	THOMAS S. ROGERS,	5	11		8		1		150	34 26
39	T. S. ROGERS,*	15	7	3	8	9	4	5	150	23 07
1840	JOHN ALDEN, jr.	2	8		7				148	25 00
41	J. ALDEN, jr.	5	6		7			4	152	94 90
42	J. ALDEN, jr.	29	16		12		6	4	173	126 46
43	J. ALDEN, jr.	76	7		10		2	2	245	38 50
44	J. ALDEN, jr.	5	22	1			3	4	258	236 40
45	J. ALDEN, jr.		26		14		7	8	253	268 22
46	HORACE T. LOVE,	5	19		11		3	6	274	303 17
47	H. T. LOVE,	2	17	1	14		3	4	285	394 00
48	H. T. LOVE,	5	24	7	14		5	7	293	336 27
49	H. T. LOVE,		8	2	11		1	3	280	98 25
1850	H. T. LOVE,	126	18	5	20			8	387	785 00
51	H. T. LOVE,	6	18		20			4	377	677 66
52	—, No pastor.	2	7		16		8	7	357	377 60

ALBANY, (FIRST) CHURCH, CONSTITUTED A. D. 1811.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	BY- LET.	RESI'D	DISM'D	DROP'D	EXC'D	DIED	TOTAL	MONIES FOR BENEV.
1811	FRANCIS WAYLAND,								67	
12	ISAAC WEBB,	11			1		3	1	73	\$7 83
13	I. WEBB,	16			3		7	1	78	
14	I. WEBB,*	4			1		3	1	77	
15	I. WEBB,	8			5			1	79	2 00
16	I. WEBB,	27			12		3	2	90	20 00
17	—, No report,									
18	—, No report,									
19	JOHN FINLAY, (united with								185	
1820	J. FINLAY, [Hudson River.)	18	9		9		7		190	17 57
21	—, No pastor,	2	7		13		20	3	163	
22	LEWIS LEONARD,	12	11	4	5		4	1	180	
23	L. LEONARD,	30	21		3		4	4	218	
24	L. LEONARD,	16	7		2		3	3	233	
25	L. LEONARD,	6	9	1	12		7	7	223	
26	L. LEONARD,	5	6		10		9	4	211	24 83
27	—, No pastor.	2	6		16		4	2	197	
28	BARTHOLOMEW T. WELCH,	12	20	2	7		4	2	215	
29	B. T. WELCH,	17	14	1	9		2	4	232	\$67 00
1830	B. T. WELCH,	29	9	3	15		4	3	252	72 19
31	B. T. WELCH,	30	11	3	11		3	3	273	96 00
32	B. T. WELCH,	33	22	1	13		2	5	306	500 00
33	B. T. WELCH,	25	26	2	15		2	14	321	1600 00
34	B. T. WELCH,	24	22	2	27		11	4	327	1400 00
35	GEORGE B. IDE,	132	23		148			7	320	100 00
36	ALANSON L. COVELL,	54	27	2	34		3	4	361	55 00
37	A. L. COVELL,*	25	13		44		5	6	344	60 00
38	—, No pastor,	23	10		32		5	4	336	16 25
39	JAMES L. HODGE,	9	17	1	17		2	6	335	914 50
1840	J. L. HODGE,	187	20	7	34		3	3	500	130 00
41	J. L. HODGE, J. WALKER,	10	27	1	23		10	3	501	521 00
42	—, JAMES WALRER,	31	20	2	27	2	19	8	498	244 00
43	J. M. COLEY,	315	32	10	119		10	5	724	504 00
44	J. M. COLEY,	10	3		70		13	9	619	43 69
45	ASA BRONSON,	1	21	4	103	13	24	6	494	176 41
46	WM. S. CLAPP,		23	1	36	22	7	9	444	not given
47	WM. S. CLAPP,	1	20	1	32	10	17	1	403	"
48	WM. S. CLAPP,	3	11	3	10	5	7	3	400	"
49	—, No pastor,	14	19	4	33			2	390	"
1850	REUBEN JEFFERY,	9	24	3	63	35	7	5	373	"
51	R. JEFFERY, J. W. GREEEE,	5	24	1	10	25	8	7	354	1000 00
52	R. JEFFERY, J. W. Greene,	79	67	8	11	1	7	8	481	not given
53	R. JEFFERY, [Jas. Walker,	16	20	1	0		5	5	502	661 00

**ALBANY, (HAMILTON STREET) CHURCH, CONSTITUTED
IN 1821.**

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'D	DISM'D	DROP'D	EXCL'D	DIED	TOTAL	BENEVO- LENT MONIES
1821	NATHANIEL PAUL,								12	
22	N. PAUL,	15	4						29	
23	N. PAUL,	4	3				3	1	32	
24	N. PAUL,	1	1				2	1	32	
25	N. PAUL,	3	1	1				1	36	
26	N. PAUL,	6	3	1			2		44	
27	N. PAUL,	10		2			3		53	
28	N. PAUL,	1					4	2	48	
29	N. PAUL,	32		2			3	1	75	\$11 00
1830	N. PAUL,	5	2		1			2	79	5 62
31	<i>Calvin C. Williams,</i>	70	2	1	6		2		143	14 50
32	SAMUEL TREADWELL,	21	2	1	1		7	2	157	7 00
33	S. TREADWELL,	5			12		8	3	137	5 00
34	<i>Thomas Ritchie,</i>	4	3		5		8		131	10 00
35	—,	3	2	3	1		8	3	127	15 00
36	—,	9	1	4	5		7		129	6 00
37	N. PAUL, (again)	1					3	4	123	5 00
38	N. PAUL,* No report,								123	
39	J. T. RAYMOND,			1	2			2	71	5 00
1840	J. T. RAYMOND,	51	5	14			14	4	129	17 00
41	—,			1	2		7	2	117	5 00
42	—,				3		1	1	112	7 00
43	<i>J. H. Townsend,</i>	21		5		4	6	2	125	5 00
44	—,	7	4	3	3		3	4	104	7 00
45	—, No report,								104	
46	W. B. SERRINGTON,		1	1	5		3	2	88	
47	W. B. SERRINGTON,				1		6	1	67	
48	—,	1			2		4	3	60	3 00
49	—, No report,								60	
1850	J. N. T. TUOKER,	2	4	2	3		5	3	65	5 00
51	JOEL N. ATKINS,				5	12	2		51	4 00
52	J. N. ATKINS,	1	1		1	4		3	45	
53	—, No report.								45	

**ALBANY, (SOUTH PEARL STREET,) CHURCH, CONSTITUTED
IN 1848.**

1850	WM. G. HOWARD, JAMES WALKER,	82	18		68		4	5	169	
51	WM. G. HOWARD, JAMES WALKER, [Sept. 1851.		8		11			1	164	
	This church disbanded in									

ALBANY, (PEARL STREET,) CHURCH, CONSTITUTED IN 1834.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LET- TER	RESI'D	DISM'D	DROPP'D	EXC'D	DIED	TOTAL	BENEV. MONIES
1835	BARTHOLOMEW T. WELCH, D. D.	15	16	5				1	148	\$100 00
36	B. T. WELCH,	9	20	10			2	4	159	1250 00
37	B. T. WELCH,	12	15	11			2		173	150 00
38	B. T. WELCH,	15	17	12			1	1	191	150 00
39	B. T. WELCH,	6	21	12				3	202	150 00
1840	B. T. WELCH,	194	15	1	15		3	3	388	7150 00
41	B. T. WELCH,	7	19	1	24		3	7	373	236 87
42	B. T. WELCH,	3	12	1	21		7	5	356	331 00
43	B. T. WELCH,	222	18	3	19	7	5	5	563	2110 00
44	B. T. WELCH,	3	31	2	21		2	3	581	4922 38
45	B. T. WELCH,	1	26		21		5	4	578	220 00
46	B. T. WELCH,	2	15		42		4	3	546	
47	B. T. WELCH,*	4	26		12	20	4	10	532	110 00
48	B. T. WELCH,	11	15		14			5	539	100 00
49	LUTHER F. BEECHER,*		13		24			3	527	52 00
1850	L. F. BEECHER,	4	28		16	10	10	3	520	
51	L. F. BEECHER,	3	9	1	28			5	500	23000 00
52	L. F. BEECHER	49	29	2	13		1	5	561	2595 00
53	L. F. BEECHER,	7	13	2	16			3	564	6005 00

ALBANY, (SOUTH) CHURCH, CONST'D IN 1842.

1843	STEPHEN WILKINS,	248	101	2	7		3	1	340	\$215 00
44	S. WILKINS, JAS. WALKER,	37	37	2	18	1	26		371	6000 00
45	S. WILKINS, J. WALKER,	95	41	5	18		29	5	460	262 25
46	S. WILKINS, J. WALKER,	6	19	1	22		8	5	451	41 30
47	S. WILKINS, J. WALKER,	1	15	1	20	12	23	3	410	61 42
48	S. WILKINS,* J. WALKER,	4	1	2	41		14	1	1367	
49	W. M. C. WINES,		28	17	178	4	1	4	177	
1850	A. KINGSBURY,	12	15		11	24	3	3	163	37 25
51	E. L. BAILEY,	1		2	12		3	2	149	27 00
52	W. W. MOORE,*	26	43	2	4			3	215	32 50
53	L. L. STILL,	3	2		20	16	23	4	162	59 56

NEWTONVILLE, CHURCH, CONST'D IN 1849.

1849	R. M. S. PEASE,								14	
50	R. M. S. PEASE,	3	3						20	
51	JOHN REYNOLDS,		3		3				20	
52	JOHN REYNOLDS,	3	5				1		28	
53	JOHN REYNOLDS,	3	3		3		1	30	3000 00	

ALBANY, (STATE STREET) CHURCH, CONST'D IN JAN. 1846.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES' D	DISM' D	DROP' D	EXCL' D	DIED	TOTAL	MONIES FOR BENEV.
1846	JACOB KNAPP,	135	47		5				191	
47	—, CHARLES FERGUSON,	25	13	1	29		6	1	194	\$550 00
48	E. R. WARREN,	24	17	13	27		15	1	195	2 68
49	C. FERGUSON,	24	22	2	32		6	1	204	578 75
1850	W. W. MOORE, C. FERGU- SON, W. L. JUDD,	16	15	1	21	19	18	1	177	7 35
51	W. W. MOORE, W. L. JUDD,* C. FERGUSON,*	4	11	2	16	3	2	3	170	
52	A. L. POST, W. L. JUDD,	5	2		30	12	1		134	11 00
53	C. B. POST, W. L. JUDD,*	6	6	2	9		1	2	136	

AMSTERDAM CHURCH, N. Y., CONST'D A. D. 1801.

1801	—, No Pastor,								40	
02	—, "	2			6		2	1	33	
03	—, No report,								33	
04	—, "					12	4		24	
05	JOHN HOLMES,	2			2		1		23	\$1 00
06	J. HOLMES,				1		1		21	
07	—, J. HOLMES,*								21	
08	—, Pastor dead,						3	1	13	
09	The church became extinct for years; in 1825 re- vived again.								16	
1826	—, letter,	8	10		1				33	
27	—, "	6	1		5		1		34	
28	—,							2	34	
29	DAVID CORWIN,	2	4						40	2 02
1830	—,	5	7		4				54	2 00
31	—,	3	2	1	4				48	
32	—,		4		6				46	1 12
33	ABSALOM B. EARL,	16	4		9			2	55	3 00
34	A. B. EARL,*	3	4		2				59	
35	A. B. EARL,*	2	1		1				61	8 00
36	J. I. WHITMAN,	3	13		5			1	71	4 00
37	J. I. WHITMAN,	2	1		11		1		59	75
38	SOLOMON GALE, Jr.,	1	5		5		2		61	
39	SOLOMON GALE, Jr.,	17	6		8		3		73	37 02
1840	EDWIN WESCOTT,	1	17		7		17	1	72	22 00
41	J. W. GIBBS,	31	26	1	10		1		101	10 00
42	J. W. GIBBS,	8	7		6		1		109	15 55
43	—, Association met here,	91	7		14		2		193	33 68
44	W. HUTCHINSON,	6	8	1	16		5	1	188	12 25

AMSTERDAM CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT'g	RES'D	DISM'D	DROP'D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
1845	W. HUTCHINSON,*	4	10		6		2		193	\$34 50
46	W. HUTCHINSON,	2	2	1	16		1		181	10 00
47	J. M. HARRIS,		2		6			3	174	17 75
48	J. M. HARRIS,		3		1			4	172	55 00
49	J. M. HARRIS,	46	6		4	22	6	3	192	111 00
1850	J. M. HARRIS,	25	7		2		1		221	92 00
51	J. M. HARRIS, A. S. DAVIS,	15			3		1	2	230	40 00
52	J. M. HARRIS,	20	6		4		4	1	247	290 00
53										

ARLINGTON CHURCH, VT., CONST'D AUG. 27, 1812.

1813	—, <i>E. Galusha</i> , a supply,								53	
14	—, <i>E. Galusha</i> , "	12							65	
15	—, No pastor,	1		1					65	
16	—, "	2				1			66	
17	—, "	1		1		1			67	
18	<i>Isaac Bucklin</i> ,	18		1			1		83	
19	—,	2				1	1		82	
1820	—,			2		1			80	
21	—, No minutes,									
22	—, "									
23	—,						1		37	
24	—, No minutes,								52	
25	C. M. FULLER. A revival!	34	1	1					86	
26	—, No minutes,								91	
27	CYRUS W. HODGES,	4	3	8					90	
28	C. W. HODGES, no minutes,									
29	C. W. HODGES, "									
1830	CHARLES RANDALL,				2				76	
31	CHARLES RANDALL,*	10	5	3			2		85	
32	—, No pastor,	21		6		3	3		94	
33	—, "	1		1	1		1		94	
34	THOMAS MARSHALL,	1	2	1					98	
35	—, T. MARSHALL,	2			9	2	1		70	
36	—, No pastor,								64	
37	—, "				5				59	
38	—, No returns,								59	
39	—, "								59	
1840	—,			3	4		4		48	
41	—, No report,*								48	

*This church disbanded in 1843.

ASHFIELD CHURCH, MASS., CONSTITUTED IN 1761.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'D	DISM'D	DROP'D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
1790	EBENEZER SMITH,								22	
91	EBENEZER SMITH,	2							24	
92	E. SMITH, No minutes,								24	
93	E. SMITH,	4						2	26	
94	E. SMITH,	2			1				28	
95	E. SMITH. No returns. Dis- missed to the Leyden Association.									
1836	—, No pastor,								81	
37	DANA BROWN,	1	3		4			3	78	
38	—, No pastor,		2		4		2		74	
1852	—, "								50	

AUSTERLITZ CHURCH, N. Y., (ONCE 1 CANAAN,) CON-
STITUTED IN 1779.

1792	—, United this year,								27	
93	—, No pastor,								27	
94	—, No report,	8							27	
95	—, No pastor,	2							37	
96	—, "				2				35	
97	—, "	2							37	
98	—, "	1			2		1		34	
99	ELLICE BROMLEY,	3			3				34	
1800	E. BROMLEY,*	40			5		1	1	67	
01	—, No pastor,	5			4		2		64	
02	—, "	1			1				64	
03	JAMES PETTIT,				8		1	2	53	
04	J. PETTIT,*								53	
05	J. PETTIT,						2		51	
06	—, No pastor,	1			5		1	1	45	\$ 50
07	—, "	2							47	1 50
08	—, "	1			1		1	1	45	
09	—, "	3			4		2	2	40	75
1810	—, "	10			2				46	2 00
11	—, "	1			1			1	45	2 00
12	—, "	2			5		1	1	41	
13	SILAS SPALDING,	3			1				43	
14	S. SPALDING,	1			5		1		38	
15	S. SPALDING,							1	37	
16	S. SPALDING,	3					2	1	37	
17	—, No pastor,				7			2	28	
18	—, No report,								28	
19	—, "								28	

AUSTERLITZ CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D.	LET- TER	RES'D	DISM'D	DROPP'D	EXC'D	DIED.	TOTAL.	MONIES FOR BENEV.
1820	—, no pastor,	5	2		1		2	2	30	
21	—, now called Austerlitz,	3	1	1	1				35	
22	ERASTUS DOTY,	9						1	43	
23	—, No pastor,							2	41	
24	ABEL BROWN,			2					43	
25	—, No pastor,		1						44	
26	—,		1		3		1	5	34	
27	HENRY PALMER,		2		4		1		31	
28	H. PALMER,	4	2						37	
29	H. PALMER,*						1	1	34	
1830	H. PALMER,*	1	1				3		35	
31	H. PALMER,*	2					1		36	
32	H. PALMER.* (In Stephen- town Association,	10	3				1	1	47	
33	H. PALMER,	11	4		5				57	
34	H. PALMER,		1		1		1		57	
35	—, No pastor,	11		1	2		6		61	
36	HORACE SPENCER,				4			1	66	\$ 75
37	—, H. PALMER,				2			1	59	
38	—, Letter sent,	2			8		1	1	52	
39	—, no report,								52	
1840	JOSEPH D. ROGERS,	2	1				1	1	48	
41	J. D. ROGERS,	29			1				76	
42	P. PRINK,	15	1	1	2	7	1		79	13 07
43	P. PRINK,				15		2	2	64	7 41
44	P. BETTS,		1		7		2		56	
45	P. BETTS,	2		2	3				57	32 97
46	ABRAM A. RUSSELL,		6	1	3			2	59	26 42
47	PLATT BETTS,	7	1	3	16				54	
48	—, No report,								54	
49	P. BETTS,	1		2	1			2	54	
1850	W. S. KNAPP,*	1	1		1				55	
51	—, No report,								55	
52	P. P. SANDERSON,		2		3	3		2	46	
53										

BALLSTON SPA CHURCH, N. Y., CONSTITUTED A. D.
1791.

1797	—,								20	
98	—,								29	
99	—,	74			3		6		94	
1800	ELIAS LEE,				1				93	
01	ELIAS LEE,				11		4		77	

BALLSTON SPA CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES' D	DISM' D	DEOP' D	EXCH' D	DIED.	TOTAL.	MONIES FOR BENEV.
1802	ELIAS LEE,	4							81	
03	ELIAS LEE, No report,								81	
04	ELIAS LEE,	3			4		2	1	79	
05	ELIAS LEE,								72	
06	ELIAS LEE,	1						8	47	
07	ELIAS LEE, No report,								47	
08	ELIAS LEE,*	3			3			1	47	
09	ELIAS LEE,	3			3			3	44	\$5 00
1810	ELIAS LEE,	6						1	48	4 50
11	ELIAS LEE,*	40			1		2	1	84	5 37
12	ELIAS LEE,	7			7			3	81	
13	ELIAS LEE,*	1			3			1	76	
14	ELIAS LEE,	3			1			1	77	
15	E. LEE,* No report,								77	
16	E. LEE,		2		4				75	
17	E. LEE,	3	3		4				74	
18	E. LEE, (Association here,)	1			2			1	70	13 80
19	E. LEE,	63	3		1			1	134	28 00
1820	E. LEE,	9	3	1			3	2	142	
21	E. LEE,	1	3	1			1	3	143	
22	E. LEE,	1	3		3		3	3	138	
23	E. LEE,*	2	5		1		3	1	140	
24	E. LEE,*	1	1		3			1	136	
25	E. LEE,	4	5						143	
26	E. LEE,	1	2	1	5		2	1	139	1 00
27	E. LEE,* No report,								139	
28	E. LEE,								143	3 00
29	—, Pastor dead,								143	4 00
1830	WM. E. WATERBURY,	8	2	1	1				88	3 94
31	W. E. WATERBURY,	9	7		4			1	99	14 00
32	W. E. WATERBURY,	12	2	1	11		1	2	100	16 57
33	W. E. WATERBURY,	4	7		10		5	1	95	24 50
34	SYLVESTER S. PARR,	119	16	2	1				214	12 85
35	S. S. PARR,	36	12	1	22		8	2	232	51 50
36	CHARLES B. KEYES, (Asso- ciation here,)	2	12		18		2	3	219	219 44
37	—,	9	2		13		3	3	212	77 50
38	NORMAN FOX,	18	10	1	7			2	228	50 18
39	NORMAN FOX,	76	8		14		15	3	252	158 32
1840	NORMAN FOX,		3	2	19		6	2	232	184 50
41	NORMAN FOX,	22	15		12		3	2	252	179 10
42	NORMAN FOX,	6	9		10			1	256	214 00
43	NORMAN FOX,	138	23	6	7			3	417	137 94
44	NORMAN FOX, (Association [here.]	6	24		25		9	4	408	196 31

BALLSTON SPA CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETTE REST'D	DISM'D	DEOP'D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
1845	NORMAN FOX,	1	21	20		7	4	400	\$92 00
46	NORMAN FOX,		10	13	39	4	5	349	176 21
47	NORMAN FOX,		13	14		4	7	334	278 50
48	NORMAN FOX,	1	5	14		6	4	310	314 48
49	NORMAN FOX,	4	11	1	8	3	3	312	331 83
1850	ORRIN DODGE, N. FOX,	59	6	2	18	1	3	402	191 61
51	ORRIN DODGE, N. FOX,*	3	8	17	24	17	5	350	1361 31
52	J. FREEMAN, O. DODGE, N. FOX,		2	7	1	9	3	327	630 84
53									

BECKET CHURCH, MASS., CONST'D IN 1764.

1809	AMOS KINGSLEY,							25	
1810	A. KINGSLEY,		7					34	
11	A. KINGSLEY,		4					40	
12	Dismissed to Westfield As- sociation.								
1819	—, LEMUEL THOMPSON,							29	
1821	—, No pastor,		2		1			30	
23	—, ISRAEL KEACH,						1	24	
24	—, No pastor,		2				1	25	
27	—, "		31	4	1		1	60	
28	—, Joined the Berkshire Association,								
29	—, No pastor,			1	3		2	50	
1830	—, "				6			50	\$3 50
31	JOHN WILDER,		9	5	1			64	14 00
32	J. WILDER,		3	1	3	1	1	66	8 22
33	—, No report,							66	
34	—, "							66	
35	—, "							66	
36	—, "							66	
37	—, No statistics,								
38	—, In a low state,							20	
39	—, No report,							20	
1840	—, Br. KNAPP,							20	
41	—, No pastor,		2	3	2			21	2 00
42	—, "							23	
43	—, "		6		1		1	34	
44	—, NORMAN HARRIS,						1	33	27 23
45	James J. Scarrit, N. HARRIS,			3			1	34	31 00
46	J. J. SCARRITT,		8		2			41	57 02

BECKET CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D	LETT' R	REST' D	DISM' D	DROP' D	EXOR' D	DEAD	TOTAL	BENEVO- LENT MONIES
47	J. J. SCARRITT, H. D. DOO- LITTLE,	7	2		1		1	1	47	63 22
48	D. T. SHALER, H. D. DOO- LITTLE,	3	6		2			1	50	159 55
49	D. T. SHALER, H. D. DOO- LITTLE,	4	8						62	105 75
1850	D. T. SHALER,	5	2		7			1	61	82 00
51	D. T. SHALER,	2	2		2				63	165 13
52	D. T. SHALER,	23	8		2			2	91	61 75

BENNINGTON, (FIRST) CHURCH, CONSTITUTED IN
1827.

1827	<i>Charles B. Keyes,</i>								42	
28	—, No pastor,	6	3		7		1		43	
29	HENRY F. BALDWIN,	2	7		2		1		49	
1830	H. F. BALDWIN,*	4	5		3		1	1	53	
31	THOMAS TEASDALE,	17	9		10		1		70	
32	JEREMIAH HALL,	20	10	1	5			3	87	
33	J. HALL,	6	4		6		1	1	90	\$20 92
34	J. HALL,	12	6		3			2	103	
35	<i>Samuel B. Willis,</i>	3	5				3	1	107	
36	—, No pastor,	6	14		6	3	3		115	
37	STEPHEN HUTCHINS,		14		12		1		107	
38	S. HUTCHINS,	7	8		7			1	113	
39	S. HUTCHINS,	8	2		10				113	64 00
1840	S. HUTCHINS,	80	14	4	3			2	206	180 00
41	S. HUTCHINS,	1	6		11		5	5	192	
42	—, No pastor,				5			1	183	
43	WM. W. MOORE,	67	12	1	5				257	
44	CYRUS W. HODGES,	8	4		15	51	6	2	180	10 50
45	C. W. HODGES,	2	6		12			1	175	
46	C. W. HODGES,	1	3	1	7		1	3	169	
47	C. W. HODGES,		3		5			1	166	
48	C. W. HODGES,	8	3	1	8		3	1	147	
49	—, No pastor,	9	3	4	6		2	1	154	
1850	EDWARD CONOVER,	9	11	1	7			2	166	54 51
51	E. CONOVER,	2	7	2	5			3	169	79 04
52	—, No pastor,	1			6			5	159	35 00
53	—, “				1		2	1	155	

BENNINGTON, (SECOND) CHURCH, CONST'D IN 1844.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	By LEA.	Rest'd	Dis'm'd	Drop'd	Excl'd	DIED	TOTAL.	MONIES FOR BENEV'T.
1845	JUSTIN A. SMITH,								38	
46	J. A. SMITH,	2	18	17	4			3	68	\$60 40
47	J. A. SMITH,	1	4				1		73	72 20
48	J. A. SMITH,	7	1	4	3			1	84	
49	J. A. SMITH,	1	2	2	4			1	84	156 40
1850	JOHN D. E. JONES,	8	17	4	4		2	2	100	68 00
51	J. D. E. JONES,	1	5		3				103	141 83
52	J. D. E. JONES,	1						2	101	85 50
63	J. D. E. JONES,	6	8		7		2	1	105	

BERLIN CHURCH, N. Y., CONST'D DEC. 30, 1783.

1785	JUSTUS HULL,									43	
86	J. HULL,		1		1					43	
87	J. HULL, (No minutes),									45	
88	J. HULL,	16			1			1		61	
89	J. HULL,	14					1	1		74	
1790	J. HULL, (No minutes),	16								90	
91	J. HULL, R. NILES, E. MOFFITT,	7								97	
92	J. HULL, R. NILES, E. MOFFITT,	5								102	
93	J. HULL, E. MOFFITT,	13								115	
94	J. HULL, E. MOFFITT, R. NILES,	20			1		1			130	
95	J. HULL, E. MOFFITT,* R. NILES,*	10			2		1	1		128	
96	J. HULL,	10			2			3		123	
97	J. HULL, E. MOFFITT,	14			5			1		136	
98	J. HULL, E. MOFFITT,	12					1			146	
99	J. HULL,	21			2		2	1		165	
1800	J. HULL,	135			2			2		298	
01	J. HULL,	32			6			2		324	
02	J. HULL, ALDERMAN BAKER,	32			5		6	7		338	
03	J. HULL,	21			1		1	3		353	
04	J. HULL, A. BAKER,	8			4		2	4		352	
05	J. HULL, A. BAKER,*	1			3		1			348	\$5 00
06	J. HULL, A. BAKER,*	22			5		2	2		358	
07	J. HULL, A. BAKER,*	19			3		3	7		365	
08	J. HULL, A. BAKER,	19			5		7	3		365	
09	J. HULL, A. BAKER,	16			2		5	3		373	50
1810	J. HULL, A. BAKER,*	13			5		2	2		377	
11	J. HULL,*	13			2		4	2		396	
12	J. HULL,* A. BAKER,	225			8		2	1		611	
13	J. HULL,	28			26		8	18		563	

BERLIN CHURCH—CONTINUED.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	BY LET.	RE- SERV'D	DIS- MIS'D	DRO- P'D	EX- CUL'D	DE- D	TOTAL	MONIES FOR BENEV.
14	J. HULL, A. BAKER,	5			3		7	8	554	
15	J. HULL, (1 Sandlake church formed.)	7			31		6	2	522	
16	J. HULL,	7			4		3	1	521	
17	J. HULL,	4			3		6	1	515	
18	J. HULL, (No report,)								515	
19	J. HULL,*								515	
1820	J. HULL, No returns for years,									
25	J. HULL,	9	1		3		2	1	477	
26	J. HULL,* Dropped from minutes,									
27	— (Grafton church formed,)									
28	J. D. ROGERS,* (Petersburgh also formed,)									
29	J. D. ROGERS,*	17								
1830	J. D. ROGERS,*	2								
31	J. D. ROGERS,*	29							160	
32	J. D. ROGERS, United to Stephentown Association.	52							212	
33	J. D. ROGERS,	5	4		1		3	5	212	\$6 69
34	J. D. ROGERS,		2		2		3	3	206	25 00
35	J. D. ROGERS,	22	1		4		1	2	178	41 93
36	J. D. ROGERS,*		4				8	3	162	23 00
37	J. D. ROGERS, (Association here,)	26	2	2	3			2	197	46 39
38	—, No pastor,	4	1		2	30		2	179	8 76
39	ISAAC S. GIFFORD,	4	4	2	2			2	185	27 00
1840	I. S. GIFFORD,	41	1	11	6		1	6	230	36 50
41	I. S. GIFFORD,	2	2	2	4		1	5	225	11 64
42	I. S. GIFFORD,	1	1	1	3		1	8	216	12 50
43	I. S. GIFFORD,	74	1	7	4		4	4	286	46 75
44	I. S. GIFFORD,	1	1	1	4		5	3	277	13 83
45	I. S. GIFFORD,	4	2		9		4	3	258	11 41
46	I. S. GIFFORD,	22		4	7	13	2	6	252	16 00
47	GARDNER C. TRIPP, (Asso- ciation here,)		2	1	11	15	1	2	223	31 69
48	Wm. J. LOOMIS,	20		1	3		1	7	232	30 05
49	W. I. LOOMIS,		2		9		1	5	217	30 75
1850	W. BOWEN,	1	2	1	15		3	10	193	43 05
51	—, No pastor,				1	7	3	6	166	123 92
52	Wm. W. SMITH,	5	2	3	2		2	3	169	59 10

SANDLAKE,† (FIRST) CHURCH, CONSTITUTED SEPT.
24, 1814.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'D	DISM'D	DEP'D	EXCL'D	DIED	TOTAL	BENEVO LENT MONIES
1835	A branch of Berlin, and never associated till 1832. —, No returns till this year,	18							62	
36	ALDERMAN BAKER,*	5			3		4	2	58	
37	A. BAKER,*				4		1		51	
38	A. BAKER,							2	49	\$3 00
39	A. BAKER,* (No report,)								49	
1840	A. BAKER,* "								49	
41	A. BAKER,*			1	1				33	
42	A. BAKER,* (No report,)								33	
43	A. BAKER,*								33	
44	A. BAKER,*								33	
45	A. BAKER,								32	
46	—, Oct. 28th, Pastor died.								25	
47	—, No pastor,								25	
48	D. W. GIFFORD, (church called Pocstenkill,)	6	2	3					37	
49	—, No report,								37	
1850	P. W. AMBLER,								30	
51	—, No report,								30	
52	—, "								30	

GRAFTON CHURCH† N. Y., CONST'D JULY 5th, 1827.

1832	Unassociated till 1832. NATHAN LEWIS,	72			11		7	1	102	
33	N. LEWIS, (No report,)								102	
34	N. LEWIS,	4			5			2	101	\$2 50
35	N. LEWIS,*	24			1		4	4	103	7 75
36	N. LEWIS,		1		6		8		90	19 00
37	N. LEWIS,				5		5		75	
38	N. LEWIS, J. D. ROGERS,	7	1	2	7		1		74	4 75
39	J. D. ROGERS, N. LEWIS,*	3	2		3			1	75	
1840	NATHAN LEWIS,* <i>D. W.</i> <i>Gifford,</i>							1	75	
41	J. D. ROGERS, N. LEWIS,*	13			3	1		1	5	84
42	J. D. ROGERS, N. LEWIS,*									
43	J. D. ROGERS, N. LEWIS,	31	4	14	2			1	132	
44	J. D. ROGERS, N. LEWIS,*	1			2		3	1	126	
45	J. D. ROGERS, N. LEWIS,								126	
46	J. D. ROGERS, (Eld. L. died in March.)			1				2	125	

GRAFTON CHURCH—CONTINUED.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	BY LET.	REST'D	DISM'D	DEOP'D	EXCL'D	DIED	TOTAL	MONIES FOR BENEV.
47	J. D. ROGERS,	1		3	1				128	
48	M. L. FULLER, J. D. ROGERS,	2			1	4		2	123	30 00
49	H. J. S. LEWIS, J. D. RO- GERS,*			1	7			1	116	
1850	H. J. S. LEWIS, J. D. RO- GERS,	63	1	3				3	177	
51	H. J. S. LEWIS,* J. D. RO- GERS,		2		11		1	6	161	5 06
52	H. J. S. LEWIS, ROGERS, & D. W. GIFFORD.		1				45	2	115	10 85

PETERSBURGH† CHURCH, N. Y., CONSTITUTED MAY
12TH 1828.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	BY LET.	REST'D	DISM'D	DEOP'D	EXCL'D	DIED	TOTAL	MONIES FOR BENEV.
	Not associated till 1832.									
1832	JOSEPH D. ROGERS, NATHAN LEWIS,	2	1		?			1	80	
33	Asa H. PALMER,	9	4	1			2	1	90	
34	—, No pastor,				4			4	81	\$14 00
35	—,	1					1	2	79	5 00
36	Gardner C. Tripp,	3					2	2	75	9 12½
37	G. C. TRIPP,	12	2				2	2	72	
38	—, No pastor,		1		2		2	1	68	
39	N. LEWIS,*								68	
1840	—, (No report,)								68	
41	EDWIN WESCOTT,	11	13					2	86	5 55
42	E. WESCOTT,	1			5	3		1	74	41 41
43	EDWARD B. CRANDALL,	46	4	6	7		2		120	8 00
44	E. B. CRANDALL,	2			4	3	1	2	110	45 25
45	E. B. CRANDALL,	5			1	1	3	2	108	28 02
46	E. B. CRANDALL,	20	6	3	2	3	1	3	126	30 72
47	E. B. CRANDALL,				3		2	1	120	26 14
48	E. B. CRANDALL,	20	1		8		1	1	144	60 58
49	E. B. CRANDALL,		6	1	4			1	141	52 92
1850	E. B. CRANDALL,	18	1	2	3				154	54 09
51	E. B. CRANDALL,				10		1	1	142	56 16
52	—, D. ELDRIDGE.	2			6	8	1	2	114	22 37

† These 3 churches, First Sandlake, Grafton and Petersburg, were offshoots of the Berlin church.

BOTTSKILL CHURCH, N. Y., CONSTITUTED IN 1774.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT'P	RES'D	DISM'D	DROP'D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
1785	—, No minutes,								74	
86	—, No report,								74	
87	—, "	12							86	
88	NATHAN TANNER,	20							106	
89	N. TANNER,* no report,								106	
1790	N. TANNER, "									
91	N. TANNER,	111							217	
92	N. TANNER,* no minutes,									
93	N. TANNER,	20							209	
94	—, No pastor,	10					40	7	172	
95	EDWARD BARBER,	27			6		3		198	
96	E. BARBER,	31			9		1		219	
97	E. BARBER,	13					1	1	232	
98	E. BARBER,	15			2		4	1	240	
99	E. BARBER,	13			2		3	3	240	
1800	E. BARBER, left Association.									
01	E. BARBER,*									
02	E. BARBER,									
03	E. BARBER,									
04	E. BARBER, united with the									
05	Saratoga Body,								235	
06	E. BARBER,	1					5	6	233	
07	E. BARBER,	3					2	1	233	\$20 25
08	E. BARBER,	4			1		4	1	231	10 36
09	E. BARBER,	40						1	270	13 37
1810	E. BARBER,	11					2	1	278	26 10
11	E. BARBER,	6					4	2	278	13 80
12	E. BARBER,	6						2	282	
13	E. BARBER,	2				1	2	5	276	6 00
14	E. BARBER,	16							292	
15	E. BARBER,	5	4				1	2	297	
16	E. BARBER,	204	4		3		4	4	494	18 43
17	E. BARBER,	56	2		1		4	1	547	14 00
18	E. BARBER,	6	1				9	9	536	9 25
19	E. BARBER,	16	7		6		9	6	538	7 00
1820	E. BARBER,	6	7		5		4	5	537	14 33
21	E. BARBER,	3	3		1		9	5	524	10 75
22	E. BARBER,	8	9		2		5	3	534	2 00
23	E. BARBER,	1	5		4		4	3	529	17 96
24	E. BARBER,	6	2		1	2	3	4	529	11 00
25	E. BARBER,	10	2		2	1	5	5	532	13 70
26	E. BARBER, AMASA BROWN,*	21	4		1	2	1	8	547	11 75
27	E. BARBER, no returns,								547	1 00
28	E. BARBER, WM. M'CULLER,								547	1 00

BOTTSKILL CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'T' D	DISM' D	DISOP' D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
1829	E. BARBER,								547	7 87
1830	E. BARBER,								547	1 00
31	E. BARBER,	186							414	
32	E. BARBER,	8	6		5		3	4	422	42 35
33	E. BARBER,	20	8	1	4		6	2	439	18 27
34	—, Pastor died July 1,	135	5		6		4	7	570	64 29
35	NATHANIEL COLVER,	79	9	1	6	38	2	4	609	31 95
36	N. COLVER,	5	2		5		11	9	593	67 08
37	N. COLVER,	95	3		26		8	7	651	128 12
38	PHILANDER D. GILLET,	28	10	6	6		4	3	682	52 51
39	N. COLVER,	1	8		8	74	4	9	596	26 43
1840	WILLIAM ARTHUR,	6	13	2	7		6	6	599	30 22
41	WM. ARTHUR,		8	1	20		6	5	393	149 40
42	WM. ARTHUR,	24	6	1	17	176	8	11	415	80 35
43	WM. ARTHUR,	115	15	4	18		5	3	523	223 56
44	WM. ARTHUR,	7	16	3	29		7	10	503	121 69
45	JAMES ORLEY MASON,	7	5	3	33		15	9	461	363 78
46	J. O. MASON,	60	15	3	12		11	2	515	658 52
47	J. O. MASON,	1	3		9		11	9	489	534 44
48	J. O. MASON,	7	4	1	26		11	5	460	641 80
49	J. O. MASON,	32	6		19		4	3	472	637 08
1850	J. O. MASON,	6	11	1	15		1	5	469	442 95
51	J. O. MASON,	80	8	4	16		5	6	485	1343 80
52	J. O. MASON,	3	5		7		3	9	474	1672 86
53	J. O. MASON,	13	4	1	16		3	4	469	

LAKEVILLE CHURCH, GREENWICH, N. Y., CONST'D 1834.

1834	(Set off from Bottskill in September,									
35	A. KENYON,								45	
36	ARCHIBALD KENYON,	12	5		3		4	3	52	
37	A. KENYON,	16	3	1	5				67	
38	—, <i>B. F. Garfield,</i>	28	2		3		2	1	94	\$6 00
39	A. KENYON,		4		6		4		87	1 00
1840	—, no report,								87	
41	WM. BRAND,		4	3				6	79	
42	WM. BRAND,		5	1	2				83	
43	WM. BRAND,	29	5		3		1		114	
44	WM. BRAND,				1	5		1	107	
45	—, No pastor,		2	2	8		1	3	99	
46	STEPHEN WRIGHT, D.SWEET,	11	3	2	12		1	1	102	20 41
47	S. WRIGHT, DAVID SWEET,*		1		1		2	2	98	42 70
48	S. WRIGHT,	6	1		3	3	2	1	96	13 30

LAKEVILLE CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT'R	RES'D	DISM'D	DEOP'D	KNOL'D	DEED.	TOTAL.	MONIES FOR BENEV.
1849	S. WRIGHT,	1	1		1		2	2	93	41 87
1850	—, No pastor,	4	1		2		2	2	92	8 51
51	JAMES J. PECK,	1	4	1	1		1	1	95	7 54
52	J. J. PECK,	1	1		2			3	92	19 60
53	HORACE G. MASON,*	19	1	3	7			1	106	

GREENWICH, (WEST) CHURCH, OR GALESVILLE, N. Y.,
CONSTITUTED 1837.

1837	—, Branch of Bottskill,								50	
38	B. F. Garfield,	32	7		3		2		81	
39	B. F. GARFIELD,	1	2				3		76	6 65
1840	B. F. GARFIELD,	28	13		6				104	6 00
41	B. F. GARFIELD,		7		1		2		110	
42	B. F. GARFIELD,	20	15		2		2	2	139	
43	B. F. GARFIELD,	79	6				8	2	208	
44	THOMAS S. ROGERS,*	5	4		18		3	1	203	
45	T. S. ROGERS,		2	1	8		5		193	18 29
46	SOLOMON GALE,	5	10	1	3	27		1	178	5 00
47	Jerome T. Mason,		2		4		8	2	167	4 00
48	J. T. MASON,	19	5		8		4	4	150	29 72
49	J. T. MASON,	4	2				3	3	150	66 23
1850	J. T. MASON,	28			5		2	2	164	
51	J. T. MASON,	15	3	3	7		3	1	185	153 75
52	J. T. MASON,	5	2	1	7		19	1	158	217 14
53	J. T. MASON,	17	2		4		2	1	169	

BROADALBIN (ONCE MAYFIELD,) CHURCH, N. Y., CON-
STITUTED IN 1792.

1795	—, No pastor,								42	
96	—, " "	5							47	
97	—, " "	3			12		2	1	33	
98	HEZERIAH GORTON,	7			2		2		37	
99	H. GORTON,	16					1		50	
1800	H. GORTON,*	27		1	1				77	
01	H. GORTON,	3					5		75	
02	H. GORTON,	11					1		86	
03	H. GORTON,	22					3		105	
04	H. GORTON,	11							116	
05	H. GORTON,	27					3	1	139	\$10 07
06	H. GORTON,	4			3				141	
07	H. GORTON,*	7			1		3	1	143	10 00
08	H. GORTON,	11			3		4		144	7 00

BROADALBIN CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'D	DISM'D	DEPR'D	EXOT'D	DIED.	TOTAL.	MONIES FOR BENEV.
1809	H. GORTON,*	39			2		2	2	171	6 61
1810	H. GORTON,*	11			3		1	1	180	4 50
11	H. GORTON,	6			3		2	2	182	6 70
12	H. GORTON,	6					2	4	182	4 04
13	—, No pastor,	6			3		2	1	182	
14	JONATHAN NICHOLS,	16			7		2		189	
15	J. NICHOLS,*	8	4				2	1	144	4 50
16	J. NICHOLS,	3	11		3		1	1	153	
17	—, No report,								153	
18	—, No pastor, [given,	42							195	9 50
19	WM. GROOM, no changes								195	
1820	WM. GROOM,	9							177	10 00
21	WM. GROOM,	9	2				4	1	183	4 70
22	WM. GROOM,* no changes giver two years,								183	
23	WM. GROOM,*								183	4 50
24	WM. GROOM, supply,	3					1		150	28 50
25	—, No pastor,	20	5	2			3	5	169	15 53
26	—,				3		3		163	15 80
27	WM. GROOM,*	2	1		3		1		162	4 50
28	WM. GROOM,		8	1	1		1	1	153	10 52
29	WM. GROOM,	22	4		2			1	175	5 27
1830	WM. GROOM,	3		1	5			1	204	5 65
31	WM. GROOM,	1	2	1	1		1		207	13 22
32	WM. GROOM,	42	6	1	7		1	2	246	50 86
33	WM. GROOM,	90	8	1	6		1	1	314	51 37
34	WM. GROOM,	7	3		4			3	317	27 56
35	WM. GROOM,	1	4		18		2	8	288	16 25
36	—, No pastor,				9		1	7	271	135 00
37	—, J. Delaney, E. W. ALLEN,		15		18		6	1	261	119 07
38	WM. B. CURTIS, E. W. AL- LEN, J. DELANEY,	34	14	3	12		1	3	296	115 50
39	W. B. CURTIS, E. W. ALLEN,	56	6	1	23		35		273	328 11
1840	W. B. CURTIS, E. W. ALLEN,	12	4		6		14		266	287 53
41	WM. B. CURTIS,	18		1	6		2	4	273	255 10
42	L. SALISBURY, D. ROBINSON,*	36	6		7		8	5	285	207 32
43	L. SALISBURY,	16	12		27		4	2	282	28 35
44	C. N. CHANDLER,		9	1	9		11	5	267	32 00
45	C. N. CHANDLER,	3	19		11		7	3	268	166 72
46	C. N. CHANDLER,	29	14		11		5	4	294	135 53
47	C. N. CHANDLER,	3			9		3	6	279	278 50
48	—, No pastor,	2	2		20	1		5	257	207 10
49	WM. W. SMITH,	5	14		6			2	268	106 11

BROADALBIN CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D.	LET- TER'S	RES'D	DISM'D	DROP'D	EXC'D	DIED.	TOTAL.	MONIES FOR BENEV.
1850	WM. W. SMITH,	102		1	8			2	271	\$123 91
51	WM. W. SMITH,	74		2	6	2	3	2	354	119 03
52	WM. GARNETT,	5			20	16	8	4	284	225 02
53										

CANAAN (FIRST) CHURCH, N. Y., CONST'D IN 1793.

1794	—,								35	
95	ELISHA BARNS,	2							37	
96	E. BARNS,	12							33	
97	E. BARNS,								33	
98	E. BARNS,	1		1					33	
99	E. BARNS,							1	32	
1800	E. BARNS,*	6			1		1	1	35	
01	E. BARNS,*	15							50	
02	E. BARNS,	20			2				69	
03	E. BARNS,	22							91	5 18
04	E. BARNS,	7							98	
05	E. BARNS,*	4			1		1	1	99	10 00
06	E. BARNS,*	3			2		2	2	96	
07	—, pastor died Aug. 1806,	5						1	101	6 31
08	—, No pastor,	3						3	101	2 50
09	—, “	8						1	108	2 00
1810	—, No report,								108	
11	—, No pastor,	22			19			1	111	
12	—, “	4							115	2 00
13	—, “	1						4	112	
14	—, “								112	
15	—, No report,								88	
16	—, <i>Nathaniel Otis,</i>								50	
17	N. OTIS,	39			2				87	
18	N. OTIS,								87	2 00
19	N. OTIS,	12	4		1		1	1	93	2 00
1820	N. OTIS,	6	2		2			1	72	
21	<i>Ira Hall,</i>	14			3		2		92	2 00
22	IRA HALL,	2	2		3		1	2	90	2 00
23	IRA HALL,	1					1	2	83	2 00
24	IRA HALL,	5					1		88	2 00
25	IRA HALL,	3							91	5 00
26	IRA HALL,			2	1				92	8 00
27	IRA HALL,	6	1					2	96	5 68
28	EDWIN SANDYS,*	20	5		11			-1	101	8 62
29	—, No pastor,	3	1		1				92	5 70
1830	—, “							1	91	

CANAAN, CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LEAVE	RES'D	DISM'D	DROP'D	EXC'D	DEAD.	TOTAL.	MONIES FOR BENEV.
1831	—, No pastor,		2				2		91	\$1 00
32	—, dismissed to Stephen town Association,	12			12			2	82	
33	EBER TUCKER,	18	8		4		1	2	105	14 20
34	E. TUCKER,	1	5		2		2		106	19 50
35	—, No pastor,				4		2		100	12 12
36	DAVID FORD,	1		2	9		1		92	11 00
37	HORACE SPENNER,	2	2		2				90	
38	H. SPENCER,	1	1		6		3	1	82	25 00
39	H. SPENCER,				1				81	22 50
1840	H. SPENCER,		1		9			1	73	34 75
41	E. SANDYS,	3		1	5			1	71	15 25
42	S. HATCH,*		2						74	17 50
43	S. HATCH,	14	7		4	1			90	21 50
44	S. HATCH,	2	3	1				1	95	6 00
45	S. HATCH,		1		2		2		95	51 42
46	S. HATCH, this church is now called Flatbrook,	1	1					1	96	50 00
47	S. HATCH,*	3	4	3	5			3	98	98 00
48	JAMES J. SCARRITT,	2	3	1	3		18		72	37 25
49	J. J. SCARRITT,		5	1	2		1		74	69 81
1850	A. A. RUSSELL,	13	2		8		1	2	78	47 00
51	A. A. RUSSELL,	11		1	2			2	86	45 10
52	A. A. RUSSELL,	3			7		1	2	77	18 75

CANAAN, (SECOND) CHURCH, N. Y., CONST'D IN 1813.

1814	HENRY PALMER,	3						1	37	
15	H. PALMER,								37	
16	H. PALMER,* (No report.)								37	
17	H. PALMER,	16			6				47	
18	H. PALMER,*	4	2				1	1	45	
19	H. PALMER,	2	2						49	
1820	H. PALMER,	5	4		1		2	1	54	
21	H. PALMER,	31	2		1		3	1	82	
22	H. PALMER,	1	1		4		1		79	
23	H. PALMER,*	2			2		1	2	71	
24	H. PALMER,*		1		2		3	1	66	
25	H. PALMER,		1		3		1	1	62	
26	H. PALMER,	1	1		5				62	\$1 00
27	—, No pastor,				6		1	2	53	
28	—, " "				2		2		49	
29	—, (No report.)									
1830	—, " "									
31	—, No pastor,	12	1				1	2	46	1 00

CHATHAM CHURCH, N. Y., CONST'D IN 1795.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETTER	RES'T'D	DISM'D	DRO'P'D	EXCL'D	DIED	TOTAL	BENEV. MONIES
1796	—, United this year,								26	
97	—, No pastor,	12			1			1	36	
98	JOB CHAMPION,	9			1				43	
99	J. CHAMPION,	6					2	1	46	
1800	J. CHAMPION,	12					2		56	
01	J. CHAMPION,*	2			5		2	2	48	
02	J. CHAMPION,				5			1	42	
03	J. CHAMPION,	1			3		2		38	\$6 00
04	J. CHAMPION,	4			3				39	
05	J. CHAMPION,	2			3				38	7 43
06	J. CHAMPION,	2			2				38	4 75
07	J. CHAMPION,	2			2		2		36	5 68
08	J. CHAMPION,*	1			1				36	6 00
09	J. CHAMPION, H. PALMER,	4			2		1	1	36	6 00
1810	J. CHAMPION,*	4			5			2	35	4 07
11	J. CHAMPION,*	3			1			1	36	4 98
12	J. CHAMPION,								36	5 00
13	J. CHAMPION,	1			2				35	3 50
14	J. CHAMPION,				1				34	4 00
15	J. CHAMPION,	4							38	6 00
16	J. CHAMPION,* (No report,)								38	
17	—, No pastor,								36	
18	ERASTUS DOTY,	10	8		1		1		43	4 00
19	—, No pastor,	3	1		6			1	42	1 00
1820	—,							1	41	
21	—, Wm. E. Waterbury,	4	2				1	1	45	1 00
22	—, Wm. E. Waterbury,									
	Samuel Hare,			3			1		47	
	—, Wm. E. Waterbury, S.									
23	Hare,		1		1		2	1	44	2 00
24	—, Wm. E. Waterbury,	1						1	41	
25	WM. E. WATEEBURY,				4			1	36	1 00
26	—, No pastor,		1				3	1	32	1 00
27	—,						1		31	
28	—, " (a letter sent)				2			1	28	
29	—, (No report,)									
1830	—, No pastor,				1			1	30	
31	—, " (letter sent.)	2		1	6			1	26	
32	PHILIP ROBERTS, jr	16	14	1	2			1	54	4 00
33	P. ROBERTS, jr.	5	1		25		1		37	2 00
34	P. ROBERTS, jr.		1		1				36	7 00
35	—, No pastor,	1	11		5			2	41	24 26
36	ISAAC S. GIFFORD,	6	1		1				47	9 50

CHATHAM CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	REST' D	DISM' D	DEOP' D	EXOL' D	DIED	TOTAL	BENEVO- LENT MONIES
1837	I. S. GIFFORD,		6		4				49	
38	I. S. GIFFORD,	15	3	1	4			2	63	9 25
39	FREDERICK S. PARKE,	8	5		5		1		70	7 00
1840	WM. I. LOOMIS, (½ time,)		8		3		1		74	9 50
41	WM. I. LOOMIS,		2	6	2			1	79	8 25
42	P. W. AMBLER,			8	12		2		74	
43	P. W. AMBLER,	20	2		3	5		1	88	
44	P. W. AMBLER,	4	1		6		1	1	85	
45	H. CORNWELL,	5	2		5		2	5	80	18 66
46	HARVEY CORNWELL,		1		7	1		3	70	5 07
47	H. CORNWELL,		1	1			1	3	67	11 75
48	—, No pastor,		5		5			1	66	5 57
49	LEWIS SELLECK, S. HATCH,*	1	7					1	73	206 25
1850	L. SELLECK, S. HATCH,	10	3	2	3		1	1	83	36 09
51	L. SELLECK, S. HATCH,*	2		1	2	16	2		63	32 00
52	A. VIRGIL,	3	2		8			2	58	16 00

CHESHIRE, (FIRST) CHURCH, MASS., CONST'D 1770.

1781	PETER WERDEN, an original church.									
86	P. WERDEN, (No minutes till [now,])	4			2			2	4	117
87	P. WERDEN, (No minutes,)									
88	P. WERDEN,	4			2			4	1	88
89	P. WERDEN,	81			1			4	1	168
1790	P. WERDEN, (No minutes,)									177
91	P. WERDEN,	16			8			8	1	176
92	P. WERDEN, (No minutes,)									196
93	P. WERDEN,	2			29			13		154
94	P. WERDEN,	3			24			5	2	126
95	P. WERDEN,	1			6			7		115
96	P. WERDEN,				9			3	1	102
97	P. WERDEN,	1			14			2		87
98	P. WERDEN,				9					78
99	P. WERDEN,				23					54
1800	P. WERDEN,	13			19			3		64
01	P. WERDEN,	9			2			3	1	67
02	P. WERDEN,								3	64
03	P. WERDEN,				7			1	2	54
04	P. WERDEN,	12								66
05	P. WERDEN,	4						1	1	68
06	P. WERDEN,*	3						1		70
07	P. WERDEN,	2			6			3	1	59

CHESHIRE CHURCH—CONTINUED.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	BY LET.	RESI'D D	DISM' D	DROP' D	EXCL' D	DIED	TOTAL.	MONIES FOR BENEV'T.
1808	—, Pastor died in Feb.	7			2		2	3	59	
09	—,				7		4	3	45	
1810	—,	2			2			2	43	
11	BARTIMUS BRAMAN,	3			3				43	\$11 65
12	B. BRAMAN,* (No report,)								43	
13	—, No pastor,	5			9		2	1	39	
14	—, "								20	1 00
15	—, "							1	36	
16	SAMUEL BLOSS,	1			3			1	33	
17	S. BLOSS,	5			1				37	
18	S. BLOSS,*								37	
19	—, No report further.)									

ADAMS (SOUTR) CHURCH,† MASS., CONSTITUTED ABOUT
1825-8.

1829	—, Letter sent,	2	10				1		47	4 60
1830	—, No pastor,	4	5		3		2		53	15 07
31	HENRY F. BALDWIN,	2	2				1		56	4 54
32	ELNATHAN SWEET, $\frac{1}{2}$ time,	10	7		9				64	10 12
33	E. SWEET, $\frac{1}{2}$ the time,		3		3		3		61	3 00
34	E. SWEET, "	1					1	2	59	
35	E. SWEET, "	9	5		6				64	
36	E. SWEET, "	1	6		7		3		60	1 62
37	E. SWEET,*	1	4		5		2		52	
38	E. SWEET,	3	3		5		1		50	
39	E. SWEET,*	6	1		2			1	53	
1840	E. SWEET, ($\frac{1}{2}$ the time,)	4			4		1	2	50	
41	E. SWEET, "	1			1				50	5 02
42	E. SWEET,	10	4			2	6		62	
43	—, Wm. M. Young,	5	4		1			1	67	1 80
44	Wm. I. LOOMIS,*	1	1		3				66	7 01
45	W. I. LOOMIS,	4	1	2	2				59	
46	W. I. LOOMIS,	3	1				1	1	62	
47	GEORGE E. FULLER,*		1				2		60	
48	G. E. FULLER,	4	8	1	9		1	1	62	
49	STILLMAN B. GRANT,				6				58	8 87
1850	S. B. GRANT,*	5	6					4	69	
51	S. B. GRANT,	4	7	1	3		2	2	71	
52	S. B. GRANT,		6		3			1	73	7 75

† This church is a *branch* or successor to 1st Cheshire.

CHESHIRE (THIRD) CHURCH, MASS., CONST'D IN 1788.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'D	DISM'D	DROP'D	EXCL'D	DIED	TOTAL	BENEVO- LENT MONIES
1789	NATHAN MASON,								44	
1790	N. MASON,	63							107	
91	N. MASON,*	16			4		6	1	112	
92	N. MASON, (No minutes,)	18							130	
93	JOHN LELAND, N. MASON,*	38					3	2	163	
94	J. LELAND, N. MASON,*	16			3		1	1	174	
95	J. LELAND, N. MASON,*	4			1		4	2	173	
96	J. LELAND, N. MASON *	26			1		2	1	197	
97	J. LELAND, N. MASON,*				1		2	3	191	
98	J. LELAND, N. MASON,*	3			3		1		190	
99	J. LELAND, N. MASON,* J. GODDARD,* [GODDARD,*								190	
1800	J. LELAND,* N. MASON,* J.	214			8		2	1	394	
01	J. LELAND,* N. MASON,* J. GODDARD,* [GODDARD,*	9			12		4	2	383	
02	J. LELAND,* N. MASON,* J.	4			25		4	5	353	
03	J. LELAND. A. SEAMANS,* J. GODDARD,*	3			4		6	4	343	
04	J. LELAND,* A. SEAMANS,* J. GODDARD,* S. JONES,*	1			12		3	3	326	
05	—,	1			18		1	3	304	\$2 12
06	J. LELAND,* L. COVELL,	1			10		1	2	291	1 00
07	—, J. LELAND,	10			12		1	3	285	4 00
08	—, J. LELAND,				10		4	4	263	
09	—, No report,								263	
1810	—,				13		2	1	220	
11	—,	1			5		1	2	213	44 15
12	—,								213	2 00
13	—,								213	
14	—,	6			11		1	2	204	
15	—,	1			8		2		194	4 80
16	—,				4			2	188	
17	—, Church dropped by vote of the Association,	5			5		1	3	199	
1825	ELNATHAN SWEET, returned,								30	
26	E. SWEET, [Body,	3	2					1	34	1 00
29	E. SWEET, (In Berkshire	2			1				45	2 60
1830	E. SWEET,								44	1 00
31	E. SWEET,								43	
32	E. SWEET,	7							50	
33	E. SWEET,				1			2	45	1 00
34	Church dissolved.									
1852	F. S. PARK, J. VINCENT, United with Berkshire.								99	17 00

LANESBORO' CHURCH, † MASS., CONST'D ABOUT 1818.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'D	DISM'D	DROP'D	EXUL'D	DEED	TOTAL	BENEVO- LENT MONIES
1819	—, Joined Westfield Assoc.								18	
1821	—, No pastor,				1				20	
23	AUGUSTUS BEACH,*	3							28	
24	A. BEACH,* No report,								28	
25	A. BEACH, [tion,							1	29	
28	—, In Berkshire Associa-								35	
29	—, No report,								35	
1830	—, No pastor,								35	
31	WAKEMAN G. JOHNSON,	10			7				38	\$10 00
32	W. G. JOHNSON,	45	6		1				88	29 56
33	W. G. JOHNSON,				6		5		77	9 93
34	W. G. JOHNSON,	18	1		1			1	95	22 38
35	W. G. JOHNSON,	6			3			1	96	17 58
36	—,				10			1	78	
37	JOHN V. AMBLER,	1	3		3				80	8 52
38	J. V. AMBLER,	3	1		4		2		75	17 00
39	J. V. AMBLER,		2		2		1	1	74	25 66
1840	J. V. AMBLER,	6	2		1	1		1	77	17 76
41	J. V. AMBLER,	1	2		7		1	2	70	40 25
42	J. V. AMBLER,*	6	3					2	78	19 50
43	J. V. AMBLER,	7	3		3		1	2	81	19 56
44	J. V. AMBLER,				1				80	20 75
45	JOSIAH TORREY SMITH,		5		3			4	78	4 00
46	—, No pastor,				5		1	2	70	20 25
47	J. V. AMBLER,	3	3		2			1	73	32 00
48	J. V. AMBLER,	11		1	4			1	80	30 00
49	J. V. AMBLER, W. S. KNAPP,*		3					1	82	50 00
1850	J. V. AMBLER, W. S. KNAPP,*	22	1	1	9		1	1	70	46 00
51	J. V. AMBLER,				6			2	62	62 00
52	J. V. AMBLER,				6			1	55	42 77

† Lanesboro' is a branch, we believe, of the 3d Cheshire church.

CHESTERFIELD CHURCH, MASS., CONST'D IN 1780.

1785	—,								33	
86	—, No report,								33	
87	—, No minutes,								33	
88	—, No report,								33	
89	—, Drop'd from minutes,									
1791	EBENEZER VINING.	16							31	
92	E. VINING,								37	
93	E. VINING,	7			1				43	
94	E. VINING,	2			1				45	
95	E. VINING,* No report,								45	

CHESTERFIELD CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D.	LETT' R	BEST'D	DISM'D	DROP'D	EXC'D	DIED.	TOTAL.	MONIES FOR BENEV.
96	E. VINING,	2							47	
97	E. VINING,* No report,								47	
98	E. VINING,* "								47	
99	E. VINING,	27			4		2	2	70	
1800	E. VINING,	18			7			1	80	
01	E. VINING,* No report,								80	
02	E. VINING,* "								80	
03	ASA TODD,	9			3			1	86	
04	ASA TODD,*	8							94	
05	A. TODD,	7			3		1		97	
06	A. TODD,*	32			6			1	129	
07	A. TODD,	5			4				130	
08	A. TODD,*	39			4			4	162	
09	A. TODD,*	39			4			4	193	
1810	A. TODD,*	6			3			1	195	
11	A. TODD, Dismissed to the Westfield Association in 1812.	2			1				196	
19	—, ASA TODD,	14					2	2	131	
1821	—,				1			2	128	
23	PAUL HIMES,	47	2		3		1	1	194	
24	—,	1	1		99				82	
25	—,				1		2	2	77	
27	ASA TODD,						2	4	69	\$1 00
28	—,	5			2			1	70	
1836	NATHANIEL McCULLOCH,	1		1	2			2	110	
37	D. BROWN,*				5				99	
1852	F. BESTOR,		2		3			6	72	

CHESTER CHURCH, WARREN COUNTY, N. Y., CONSTITUTED IN 1796.

1798	JEHIEL FOX,								57	
99	J. FOX,	34			1		3		87	
1800	J. FOX.	8			10		2	2	81	
01	J. FOX,	44					3	1	121	
02	J. FOX,	56			9				168	2 00
03	J. FOX,* No report,								168	
04	J. FOX,*	18			39		3	4	156	
05	J. FOX,				3		4		151	
1852	A. D. MILNE,								108	

This church was dismissed in 1805, and united in forming the Lake George Association in 1809.

CLIFTON PARK CHURCH, N. Y., CONST'D IN 1795.

A. D.	PASTORS AND MINISTERS.	BAP CH'Z'D	LETT' R	RES'D	DISM'D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
1796	—, No pastor,							30	
97	—, "	5					1	32	
98	—, "	6						38	
99	—, "	6						36	
1800	—, No report,							36	
01	ABIJAH PECK.	36					2	69	
02	A. PECK,	9			2	1		75	\$ 5 00
03	Do.	35						111	20 30
04	Do.	7			3	1	1	113	20 03
05	Do.	14						127	25 00
06	Do. ELISHA CARPENTER,	11						138	21 61
07	Do. do.*	19			1	2		154	30 92
08	Do.*	21				3	4	168	21 00
09	Do.	52			2	1	1	216	42 53
1810	Do.	62			1	3	2	273	47 00
11	Do. JACOB ST. JOHN,	32					4	301	53 26
12	Do.				3	1	4	293	38 10
13	Do.	3			5	5	8	278	27 00
14	Do.	1				3	1	275	24 00
15	Do. J. ST. JOHN, W. GROOM,	17			4	5	2	281	58 26
16	Do.* WM. GROOM,*	18				1	4	294	30 42
17	Do. do.*	19				1	4	309	27 04
18	Do. do.*	17					3	323	27 01
19	Do. do.	59	5		1	4	1	379	52 29
1820	Do. JOB CHAMPION,*	35	3			4	2	411	34 22
21	Do. do.	23	2		37		7	392	29 57
22	Do. do. [PION,	4	1			6	1	390	33 00
23	Do. E. D. HUBBELL, CHAM-	8	6		30	4	5	363	35 18
24	Do.* do. do.*	4	6		5	1	4	365	32 75
25	Do. do. do.	55	5		10	5	4	404	79 12
26	Do.* do. do.	24	5		2	5	2	424	45 39
27	Do.* do. do.*	4	4		9	2	2	301	53 94
28	Do.* do. do.*	4	2		5	2	4	295	51 62
29	Do.* do. do.*	2	2		8	5	7	283	35 04
1830	Do. do. do.*	1	3		4	5	4	274	
31	Do.* do. do.*	35	4	1	5	13	2	301	43 37
32	Do.* do. do.*	37	11	1	4	3	7	339	40 36
33	Do.* do. do.*	8	10		8	4	3	342	56 55
34	Do.* do. do.*	81	11	3	9	2	2	371	38 26
	Dismissed to Saratoga Assoc.								
35	A. PECK, J. CHAMPION,*							138	49 50
36	Do. do.* S. POMEROY,*	3	7		14	2	1	131	48 00
37	Do. do. do.	30	1	1	10	1	2	172	268 21
38	Do. do.	3	2	2	10	2	2	136	51 00

CLIFTON PARK CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RESI'D	DISM'D	DROPP'D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
1839	A. PECK,	18	4		4		4	3	151	\$692 28
1840	A. PECK,* F. S. PARKE,*	11	11		4		1	2	166	107 50
41	A. PECK,* F. S. PARKE, J. CHAMPION,	25	5	1	10		5	1	194	134 75
42	A. PECK, F. S. PARKE,*	2	4		8		3	4	185	379 81
43	A. PECK,* F. S. PARKE,	30	5	2	7		3	4	208	103 25
44	A. PECK, F. S. PARKE,	1	1		2		2	3	205	184 62
45	A. PECK, F. S. PARKE,		7		4		5	3	200	150 26
46	A. PECK, F. S. PARKE,	2	6		4		3	2	199	198 77
47	A. PECK,* F. S. PARKE,		1		6		2	2	190	229 19
48	A. PECK,* F. S. PARKE,	1	2	1	4		2	2	188	262 39
49	F. S. PARKE,	15	3		4	3	2	5	192	211 00
1850	F. S. PARKE,	6	2		3		2	2	193	197 50
51	J. W. CRUMB, WM. GROOM,	1	2		5		2	3	186	232 70
52	J. W. CRUMB, WM. GROOM,	4	5		9		2	6	187	313 12

N. B.—In 1827, 118 were dropped.

BURNT HILLS, CHURCH,† N. Y., CONST'D IN 1820.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RESI'D	DISM'D	DROPP'D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
	[This church called Ballston South part, at first.]									
1821	Bradbury Clay,								40	
22	B. CLAY,*	4	3		1		1		45	
23	—, No pastor.	6	5		1			2	55	\$4 50
24	—,		5		3				59	
25	NATHAN N. WHITING,	32	12					1	99	
26	N. N. WHITING,	2	7		1				103	
27	JOHN HARRIS, E. TUCKER,*	3	5				1		109	
28	J. HARRIS,	2	4		4		1	1	109	2 03
29	J. HARRIS,		2					2	106	21 54
1830	J. HARRIS,	1	1		7		1	1	99	7 34
31	J. HARRIS,	10	6				2	3	111	27 90
32	J. HARRIS,	17	4		5				127	22 08
33	J. HARRIS,	22	4		4		1		148	26 31
34	J. HARRIS,	75	9		7			2	223	32 72
35	J. HARRIS,	15	5	1	10		5	1	228	46 55
36	—, No pastor,		3		35		1	2	190	20 28
37	WM. McCARTY,	40	6		4		1	2	229	66 50
38	J. S. McCOLLOM,	19	9		5		1	2	243	70 55
39	J. S. McCOLLOM,	2	2		10		3	1	237	139 41
1840	J. S. McCOLLOM,	11	11		37			2	196	64 60
41	J. W. GREEN,	6	5		6	31	1		169	132 15
42	J. W. GREEN,	7	2	2	4	29	3	3	170	56 05
43	JOHN GOADBY, J. W. GREEN,	30	2	2	4		9	1	182	62 19
44	J. GOADBY,	3	2		18		2	2	165	105 49

BURN'T HILLS CHURCH†—CONTINUED.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	BY LEF.	RES'D	DISM'D	DROP'D	EXCL'D	DIED	TOTAL	MONIES FOR BENEY.
45	J. GOADBY,		2		15		4	1	136	95 88
46	J. GOADBY,	1			7		2		128	164 74
47	J. GOADBY,	1	2	1	1		2	2	113	130 12
48	J. GOADBY,				2			2	111	208 95
49	—, Wm. C. Phillips,		3		7		5	1	101	232 33
1850	W. C. PHILLIPS,	1	7		3		2	5	99	137 27
51	W. C. PHILLIPS,	1	6		2		1	1	101	208 20
52	ALFRED HARVEY,	2	2		8			4	93	203 99

GLENVILLE, CHURCH,† N. Y., CONST'D IN 1840.

1840	—, (Formed June 20th,)								48	\$5 00
41	J. S. McCOLLOM,	15	4						67	21 50
42	H. G. MOSHIER,	10	5		5		1	1	75	8 50
43	H. G. MOSHIER,	25	7	1	2		2		107	6 00
44	H. G. MOSHIER,	5	2		1		2		102	
45	—, No pastor,				6			3	93	7 00
46	—, No report,								93	
47	H. G. DAY,		2		6		6	2	82	
48	H. G. DAY,*		4						86	
49	—, No pastor,				1				84	18 25
50	WM. BOWEN,	12	6		5		2	3	95	13 30
51	A. VIRGIL,	1	3		7			1	91	5 29
1852	—, A. VIRGIL,	23	4		6		6	1	105	10 90

HALFMOON, (SECOND) CHURCH,† CONSTITUTED IN 1841.

1841	D. S. PARMELEE, (Set off from 1 Halfmoon,)	2	52						54	\$21 87
42	FREDERICK S. PARKE,*	1	7		1				61	42 92
43	WM. GRANT,	15	6		1				81	
44	W. GRANT, J. W. GREEN,	1	4		2				86	12 25
45	D. S. PARMELEE, GREEN,	4	5		10		5	2	78	24 15
46	O. H. CAPRON, PARMELEE,*		4		2		3	1	76	31 00
47	G. S. STOCKWELL, GREEN,*		6		7		2	1	72	25 50
48	ISRAEL KEACH, GREEN,*	2	3		2				75	38 25
49	I. KEACH, GREEN,*	34	9		8			1	109	80 51
1850	I. KEACH,		4				5	1	107	69 38
51	J. D. GREENE, I. KEACH,				5		7		95	65 43
52	J. D. GREENE, I. KEACH.	8	1		1			2	96	219 00

EGREMONT CHURCH, CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'D	DISM'D	DROP'D	EXCL'D	DEB.	TOTAL.	MONIES FOR BENEV.
06	—, No pastor,	12			2	3	2	108		
07	—, No pastor,	6			4			110	\$3 50	
08	JOHN NICHOLS,*	3			5	2	2	103	1 75	
09	J. NICHOLS,	10			4	2	1	105	1 25	
1810	J. NICHOLS,*	10			6	2	1	109		
11	J. NICHOLS, D. SHERWOOD.	2			3		1	106		
12	D. SHERWOOD, Church called (Egremont since 1811.)	2			6		1	105		
13	D. SHERWOOD,	2			2		1	104		
14	D. SHERWOOD,*				1	1		103		
15	D. SHERWOOD,	1			2	1	1	100		
16	D. SHERWOOD,*	5			3	1	2	99	0 53	
17	D. SHERWOOD,*	109						208		
18	—, ELISHA D. HUBBELL,	21			5	2	1	223	15 51	
19	D. SHERWOOD,* E. D. HUB- BELL,	4	3		1	3	4	222	11 06	
1820	E. D. HUBBELL,	2			6	6	1	211	6 00	
21	E. D. HUBBELL,	2	2	1	3	9	3	201	20 89	
22	E. D. HUBBELL,	14	7		1	2	1	217	10 00	
23	—, No pastor,	3			5	5	1	164	7 00	
24	ENOS MARSHALL, Jr.,		4		3		1	164	5 00	
25	E. MARSHALL, Jr.,				7	2	155	4 00		
26	E. MARSHALL, Jr.,				15	8	3	133	8 06	
27	E. MARSHALL, Jr.,	7	3		29	2		112	7 12	
28	E. MARSHALL, Jr.,*	7	1		2	2	1	115	6 25	
29	E. MARSHALL, Jr., A. BROWN,*	1	2		1	4	2	112	1 50	
1830	E. MARSHALL, Jr., A. BROWN,	4			2	3	1	110		
31	E. MARSHALL, Jr.,* BROWN,*	2	1		3	1	8	101	0 94	
32	E. MARSHALL, Jr., A. BROWN,* (United with Stephentown Association.)	17	1		2	1		116	7 75	
33	E. MARSHALL, Jr., A. BROWN,		1	1	1	3	4	102		
34	HARMON ELLIS, A. BROWN,	2	5		3	25	1	80	5 50	
35	H. ELLIS, (Elder Brown died.)	2	3	1	3	1	4	79	5 00	
36	H. ELLIS, A. TALLMADGE,	7	8		6	2	3	83	9 25	
37	CALVIN MUNROW,		8		4		1	86		
38	SALMON HATCH,	1	7		6	1		87	11 82	
39	S. HATCH, ASA TALLMADGE,	2	3		1	3	3	85	29 22	
1840	S. HATCH, A. TALLMADGE,*					1		84	25 00	
41	S. HATCH,	2	1				3	84	30 35	
42	D. H. GRANT, United with the Berkshire Association.	3	5		4	12	3	70	21 00	
43	D. H. GRANT,	32	1		6		1	94	27 75	
44	B. C. CRANDALL,	1	6		1	2	2	96	29 00	

EGREMONT CHURCH, CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	REST'D	DISM'D	DEOP'D	EXCL'D	DIED	TOTAL	BENEVO- LENT MONIES
45	B. C. CRANDALL.	1			4		3	2	88	45 00
46	B. C. CRANDALL,	3			6		6	3	84	94 15
47	S. POMEROY,		3		2			3	82	49 62
48	S. POMEROY,		1				6		76	62 00
49	CEPHAS PASCO, S. POMEROY,*		5	6	3		1	2	81	60 32
1850	C. PASCO, A. TALMADGE,*	1	1		4		1		78	46 60
51	C. PASCO, A. TALMADGE,*				2			3	72	100 45
52	C. PASCO, A. TALMADGE,*	4	2		1			1	77	40 00

GALWAY, (FIRST) CHURCH, N. Y., CONST'D IN 1778.

1790	—, No pastor,								36	
91	—, “	3					3		39	
92	—, “ (No minutes.)	7							43	
93	—, “	2						1	45	
94	—, “						3	5	33	
95	ABEL BROWN,	5			3				37	
96	—, No pastor,	24							64	
97	—, “	5			4		3	1	60	
98	JOSEPH CRAW,	5					1		62	
99	J. CRAW,						1		59	
1800	J. CRAW,						1		57	
01	J. CRAW,	1						1	58	
02	—, No pastor,						1		58	
03	—, “	2							60	
04	—, “								47	
05	—, “	3							49	\$1 00
06	—, “	1							54	
07	—, “	9							63	
08	—, No report,								63	
09	ELISHA CARPENTER,	15			1		1	2	74	
1810	—, No pastor,	7			1	34		1	46	2 25
11	—, “	4			1		1		48	
12	—, “	3						3	49	
13	—, “	4						1	52	
14	—, No report,								52	
15	—, No pastor,	2					2		42	
16	JOHN LEWIS,*	4					4	1	41	
17	—, No pastor,	1			1			1	40	
18	—, “	1			4				37	5 00
19	—, “						2	1	37	5 00
1820	—, “	40		1					78	
21	—, “	9	11				1	1	96	
22	—, “		4						102	
23	JACOB ST. JOHN,	4	5					1	110	

GALWAY CHURCH—CONTINUED.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	By LET.	Rest'd	Disa'd	Drop'd	Excl'd	Died	TOTAL.	MONIES FOR BENEV'T.
1806	—, No returns,								126	
07	—, "								126	
08	SAMUEL ROGERS,	54			4		4		122	9 10
09	S. ROGERS,	19			3		6	2	136	8 12
1810	S. ROGERS,	6			2		5		135	7 41
11	S. ROGERS,	6			4		3	1	133	7 12
12	S. ROGERS,	3			1		4	3	129	4 50
13	S. ROGERS,	2			2		4	1	123	3 43
14	—, No prstor,	1			4	21	3	2	95	
15	JOSEPH CORNELL,	19	4		3		3		112	6 57
16	J. CORNELL,	8	3		1		2		120	2 12
17	J. CORNELL,	6	1	1	1		1	2	124	13 16
18	J. CORNELL,	1	3	2	2		2		126	31 26
19	J. CORNELL,	1	4	1	1		1		119	15 41
1820	J. CORNELL,	36	2	3	5				155	18 75
21	J. CORNELL,	9	4				2	2	164	17 12
22	J. CORNELL,	2	3		3		1		165	13 25
23	J. CORNELL,	1	2		4		1		144	
24	J. CORNELL, E. KINCAID,	1			3		1	2	138	5 00
25	J. CORNELL, E. KINCAID,	5	1		6		1		137	11 06
26	J. CORNELL, WM. E. WATER BURY,	16	6	1			1	1	159	2 00
27	WM. E. WATERBURY,	4	4		2		2	2	162	12 50
28	WM. E. WATERBURY,	4	3				2	1	166	15 22
29	—, No pastor,	9	1		1		2	2	172	11 62
1830	STEPHEN WILKINS,	14	6				1	1	190	15 25
31	S. WILKINS,	3	3	1	3				194	32 08
32	S. WILKINS,	31	7	2	2		1	4	227	71 26
33	S. WILKINS,	26	6		4		1	1	253	94 75
34	S. WILKINS,	61	7	1			2	2	226	53 00
35	JACOB S. M'COLLOM,	4	10	1	5		1	2	232	53 34
36	J. S. M'COLLOM,	15	7		20		2	1	229	102 00
37	J. S. M'COLLOM,	1	1		6		5	1	219	165 75
38	AMASA SMITH,	1	8		10		6	2	183	129 00
39	A. SMITH,*	6	9				1		155	173 72
1840	ISRAEL ROBORDS,	4	16				1	1	165	116 00
41	—, <i>Levi Parmely,</i>	1	5		8		2		161	64 59
42	L. PARMELY,	58	6						213	270 82
43	—, L. PARMELY,	29	10		25		5	2	224	64 14
44	S. WARD,	7	5		17		3	2	213	109 35
45	S. WARD,	1	1		19		4	1	170	49 74
46	—, No pastor,			3	10		1	2	150	100 40
47	—, "	2	3		8		1		146	91 00
48	ROBERT MYERS,	1	5		4		1	6	141	111 79

GREENFIELD CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT ER	RES'D	DISM'D	DROP'D	EXC'D	DIED	TOTAL	BENEV. MONIES
28	—, "									
29	—, No pastor,								54	2 00
1830	TIMOTHY DAY,		6		5		1		54	
31	—, No pastor,	1	5						50	
32	HENRY C. SKINNER,	25	5				1		73	10 00
33	H. C. SKINNER,	6	5		7		4	2	70	23 00
34	H. C. SKINNER,	35	5		5		3	2	100	68 47
35	H. C. SKINNER,*	4	1	1	5		8	1	92	1 00
36	H. H. HAFF,		1		13		2		78	2 00
37	H. H. HAFF,	1	4	1	7		3		74	62 00
38	—, H. H. HAFF,		2		5		2	2	67	
39	T. T. ST. JOHN,	3	1	1	8		6	1	54	10 00
1840	—, No pastor,	3	2		1		1	2	52	11 00
41	—, O. H. Capron,	1	5		2				58	11 00
42	—, No pastor,		4	1	9				61	
43	R. HASTINGS,		9		5		5		60	61 63
44	R. HASTINGS,	3	1		3		3	2	62	3 33
45	G. FARR,		1		2				61	5 10
46	—, No report,								61	
47	—, No pastor,				6			3	47	
48	—, No report,								47	
49	—, A letter,							2	45	
1850	EDWIN WESCOTT,				4			1	40	3 50
51	E. WESCOTT,	2	7	1	1				49	9 08
52	E. WESCOTT,	1	4	1					55	8 34

GREENFIELD, (SECOND) CHURCH, N. Y., CONSTITUTED
IN 1794.

1795	—, No pastor,								39	
96	—, "	28					1		66	
97	ABEL BROWN,	2					2		66	
98	—, No pastor,	1			1		1		65	
99	—, "	5			5		2		62	
1800	Dropped from minutes, for several years, Re-appear- ed in Saratoga body in 1808, J. LEWIS,								85	
09	JOHN LEWIS,	2			5			1	81	\$5 00
1810	J. LEWIS,	5					5		81	2 00
11	J. LEWIS,				2		3		76	2 75
12	J. LEWIS,*				8	22	1		4	
13	J. LEWIS,	1			2		1		43	
14	J. LEWIS,*				5			2	38	

GREENFIELD, (SECOND) CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LET- T'R	RES'D	DISM'D	DROPP'D	EXCL'D	DIED	TOTAL	BENEVO- LENT MONIES
15	—, No report,								38	
16	—, "								41	
17	TIMOTHY DAY,	1	1				2	2	39	3 00
18	T. DAY,	12						1	50	
19	T. DAY,	2	1					1	52	
1820	T. DAY,	4			1				55	
21	—, No report,								55	
22	This church dissolved.									

GREENFIELD, (THIRD) CHURCH, N. Y., CONST'D IN 1795.

1796	—, United this session,								54	
97	—, No pastor,	10					5		56	
98	—, "	3		1			3		55	
99	—, No report,								55	
1800	—, No pastor,	7			1		1	1	59	
01	—, Called <i>Hadley</i> , this year,	6					1	1	62	
07	JONATHAN NICHOLS,								41	
08	J. NICHOLS,	7							47	\$3 12
09	—, No pastor,	6					2		51	2 00
1810	—, "	1			4				48	
11	—, "	1			5		1		42	2 00
12	—, "	5							47	
13	TIMOTHY DAY,	10						3	54	
14	T. DAY,*	2			1		1	1	53	
15	—, No report for years,								53	
1821	T. DAY,* again,								36	
22	T. DAY,* (Now called 2d church,)	1						2	37	
23	—, No pastor,		1		2			2	33	
24	—, "	15	2				1	1	50	4 00
25	—, "						3	2	45	
26	—, No report,								45	
27	—, "								45	
28	—, No pastor,		2		6		2		39	
29	—, "				1		1		37	
1830	JACOB ST. JOHN,							2	39	
31	J. ST. JOHN,* No report,								39	
32	J. ST. JOHN,	1			5		1	1	30	
33	J. ST. JOHN,	3	1						34	
34	J. ST. JOHN,* No report,									
35	J. ST. JOHN,	12		3					46	
36	—, No report for years,								46	

GREENFIELD, (THIRD) CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAPTIZ'D	LETTER'D	RES'D	DISM'D	DROP'D	EXC'D	DEED	TOTAL	BENEVOLENT MONIES
39	THOMAS T. ST. JOHN,		4		3			4	42	\$5 00
1840	T. T. ST. JOHN,	1							43	
41	—, No report,				2			1	40	
42	—, " "								40	
43	—, Letter sent,		4						42	
44	—, No pastor,	1						1	45	
45	S. CARR,		6		2				48	
46	T. T. ST. JOHN,	1	1		2			2	46	
47	—, No pastor,		1		2			2	42	7 40
48	T. DAY,* Letter sent,		3				1	2	43	
49	T. DAY,							1	42	2 00
1850	T. DAY, No report,								42	
51	T. DAY,*				5			3	35	2 00
52	S. CARR, T. DAY,		1	1	1			5	30	2 50

HADLEY, CHURCH, N. Y., CONSTITUTED ABOUT 1800.

1801	—, an off-shoot of 3d Greenfield,		6			4		1	1	62	
02	THOMAS PURINGTON,		5					5	2	56	
03	T. PURINGTON,* No report,									56	
04	T. PURINGTON,	18			6			4	2	62	
05	—, No pastor,	2						4	1	59	
06	—, do do	11			1			1	1	73	
07	—, do do	6			6			5	3	65	\$4 00
08	—, do do	1			6			4		56	3 00
09	—, do do	3						1		58	2 75
1810	—, do do	8			2			2	2	60	2 00
11	—, do do	5			3			3		59	2 00
12	—, do do [vival!	10			7			1		61	2 50
13	—, do do Great Re-	151			104			4		109	
14	JOEL W. CLARK,	31			6			5	2	127	31 41
15	J. W. CLARK,	10	7		7			7	2	123	
16	J. W. CLARK,	6	2		14			5		118	
17	—, No pastor,			2	11			5	8	97	
18	—, do do	1	3		4			2		104	16 00
19	Samuel Savory,(Church now called Corinth,	1	2		10			3		87	10 00
1820	S. Savory,				2			5		80	5 00
21	—, No pastor,	1	1		3			2		84	1 00
22	SAMUEL M. PLUMB,	8	1	2	4			2		83	15 81
23	S. M. PLUMB,	1	6	1	6			1	1	83	2 00
24	S. M. PLUMB,	5			3			3		82	1 00
25	—, No pastor,	1		3	6			1		56	
26	BENJAMIN ST. JOHN,	2	2					1	1	57	

HADLEY, CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LEF- T'N	RESI'D	DISM'D	DROPP'D	EXCL'D	DIED	TOTAL	BENEVO- LENT MONIES.
27	B. ST. JOHN,	2			2		4	3	60	°
28	B. ST. JOHN,	3	2		1			1	59	
29	B. ST. JOHN,	30	1	3			4		90	
1830	—, No pastor,						5		85	
31	—, No report,								85	
32	SAMUEL WOOD,	8	4		4		1	1	69	
33	S. WOOD,	4	2		6				70	12 00
34	—, No pastor,			3	3				69	
35	—, do do	45	1	2	8		1	1	100	
36	H. H. HAFF, (½ time.)	1			3		3		95	
37	H. H. HAFF, do						3	1	91	50 00
38	—, No report. for years,								91	
1844	M. RANDALL,								70	
45	M. RANDALL,	2	2	1	3				55	
	No further report, and drop'd from the minutes in 1849.									

HANCOCK CHURCH, MASS., CONSTITUTED ABOUT 1772.

1786	—, called 2d Hancock,								16	
88	JOHN HAMMOND, 2d church dropped in 1789								16	
1794	CLARK ROGERS, in Hancock								75	
95	C. ROGERS, [church,				11		9	1	54	
96	C. ROGERS,						2	1	42	
97	C. ROGERS,* No report,								42	
98	C. ROGERS,* "								42	
99	C. ROGERS,* "								42	
1800	C. ROGERS,* D. EGGLESTON,	9			2			2	47	
01	C. ROGERS,* No report,								47	
02	C. ROGERS,* "								47	
03	C. ROGERS,* "								47	
04	C. ROGERS,* "								47	
05	—, Pastor died Jan. 14th,									
08	Church drop'd from minut's.									
	F. S. PARKE, (In Stephen-									
	town Body,)	26	2					1	61	
1832	—, No pastor,	5	4		1		1	3	66	
33	—, "						1		63	28 21
34	—, "								92	28 98
35	JOSEPH D. ROGERS, ½ time,	27	1	1					88	21 21
36	J. D. ROGERS, ¼ time,	1	1		6				87	
37	HARMON ELLIS,						1			

HANCOCK CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'D	DISM'D	DROP'D	EXCH'D	DIED.	TOTAL.	MONIES FOR BENEV.
1838	—, No pastor,				1		1		85	38 71
39	J. D. ROGERS,				8	5		5	71	5 00
1840	ELNATHAN SWEET,	4					1	1	73	
41	PLATT BETTS,				1			3	69	50 00
42	P. BETTS, (dismissed to Berk-									
43	shire Association,)	10	1	1	4	4		1	72	
49	—, United only this year,		1	2				1	36	
1850	—, No report,								36	
51	WM. BOWEN,			3	4			2	53	1 12
52	—, WM. BOWEN,								53	107 00

HARTFORD CHURCH, N. Y., CONSTITUTED IN 1788.

1792	AMASA BROWN, called West- field at first,								132	
93	A. BROWN,	27			6			5 2	146	
94	A. BROWN,	50			21			5 2	168	
95	A. BROWN,*	31						4 5	196	
96	A. BROWN,	49			30			1 1	212	
97	A. BROWN,	106			2			2 1	303	
98	A. BROWN,	15			2			3	313	
99	A. BROWN,	18			2			3	326	
1800	A. BROWN,	3						2 1	326	
01	A. BROWN,	2						3 1	324	
02	A. BROWN,*								324	
03	A. BROWN,*	57			2			3 2	374	
04	A. BROWN,	31			2			1 1	401	
05	A. BROWN, (United in form- ing the Saratoga Body,)	19							420	8 25
06	A. BROWN,	16						1	435	
07	A. BROWN,	7			2			3 2	435	14 39
08	A. BROWN,	2			2			4 2	429	17 97
09	A. BROWN,	22			5			1 2	443	10 38
1810	A. BROWN,	4			2			2 4	439	12 00
11	A. BROWN,*	5			18			5	421	10 83
12	A. BROWN,* No report,								421	
13	A. BROWN,*	28			9			4 4	432	
14	A. BROWN,	77						1 3	505	16 31
15	A. BROWN,	1						4 1	502	
16	A. BROWN,* No report,								502	
17	A. BROWN,	138	6		4			5 5	634	
18	A. BROWN,*	9	9		34			6 1	611	
19	A. BROWN,		1	2	8			4 2	600	26 00

HARTFORD CHURCH—CONTINUED.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	BY LET.	Res'd —	DISM'D	DROP'D	EXCL'D	DIED	TOTAL.	MONIES FOR BENEV'T.
1820	A. BROWN,	2		1	4		7	2	589	44 23
21	A. BROWN,						4	2	583	18 22
22	—, No pastor,	1	2		3		4	1	578	21 42
23	GEORGE WITHERELL,	1	2	2	6		3	6	192	19 34
24	G. WITHERELL,	2	4		16		6	2	174	7 69
25	G. WITHERELL,			1	3		2	3	167	9 50
26	G. WITHERELL,	25	3	1	13		5	5	173	5 00
27	G. WITHERELL, (In Washing- ton Association,	42							215	5 65
28	G. WITHERELL,	22	3	2	8		3	3	228	9 20
29	G. WITHERELL,	5	2	1	8				259	17 52
1830	G. WITHERELL,				6		5	2	246	2 23
31	G. WITHERELL, (in the Botts- kill Body,)	79							266	8 15
32	G. WITHERELL,	1	4	2	4		40	1	228	
33	G. WITHERELL,		6		17		4	2	211	5 00
34	G. WITHERELL,		8		17		2		200	54 08
35	BARNA ALLEN, (in the Wash- ington Union Body,)	4	5		4			6	199	
36	B. ALLEN, No report,									
37	DANIEL A. COBB,	51	2		5		1	3	243	25 04
38	D. A. COBB,	55	7		1		4		306	11 12
39	DANIEL HARRINGTON,	6	8		5		3	1	305	22 50
1840	W. CORMACK,	3	1		10		2	1	296	8 00
41	W. CORMACK,	1	1	1	9		4	3	283	25 23
42	—, No report,									
43	J. B. EVERTS, (The 2 church- es re-united,)	125	13	2	12		7	1	486	105 25
44	J. B. EVERTS,* Prof. DAN'L HASCALL,	5	4		12			3	479	92 48
45	L. PARMELY, J. B. EVERTS,*	2	11		15		6	4	467	231 60
46	L. HOWARD, J. B. EVERTS,*	5		2	11		9	9	445	47 50
47	L. HOWARD, No report,								445	
48	L. HOWARD,*								445	
49	—, No report,								445	
1850	DANIEL ELDRIDGE,								277	159 65
51	J. B. DRUMMOND,	100	11	1	11		5	8	367	155 08
52	J. B. DRUMMOND,	7	3		7		2	5	368	318 91
53	J. B. DRUMMOND,	72	4	5	11		2	1	430	

HARTFORD (SOUTH) CHURCH,† N. Y., CONST'D 1831.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' B	REST'D	DISM'D	DROP'D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
1832	HENRY F. BALDWIN,								66	61 42
33	H. F. BALDWIN,	21	15		7			2	93	44 00
34	H. F. BALDWIN, No minutes								106	
35	H. F. BALDWIN,	4	3	1			2	4	108	118 66
36	H. F. BALDWIN,	3			2			1	108	99 37
37	H. F. BALDWIN,	67	10	1	6			3	177	150 00
38	H. F. BALDWIN,	12	2	1	1		2	1	188	150 00
39	H. F. BALDWIN,	2	8		4		2	6	186	193 46
1840	H. F. BALDWIN,		4	1	4		2		184	194 00
41	H. F. BALDWIN,	1	2		8		2	1	176	146 50
42	H. F. BALDWIN,	10	3	2	5		1	4	181	160 50
43	The two churches united.									

† Dissented on account of Free-Masonry, from the Hartford church.

HEBRON CHURCH,† N. Y., CONSTITUTED JAN. 1, 1818.

1819	—, In the Manchester Association,	2	2					2	62	
1820	—, No pastor,	1	4						67	
23	—, AMASA BROWN,		2	1	2				59	1 00
25	—, No pastor,	6						6	2	54
27	ARCHIBALD WAIT, (In the Washington Association,)								52	
28	A. WAIT,	4	6	1	2		2	1	71	5 76
29	A. WAIT,*								71	
1830	LEVI WALKER, (A supply,)	5						4	67	
31	L. WALKER,	9	2	1	5				74	
32	L. WALKER,	71	2	1			2		133	
33	—, No pastor,	2	4				5	3	131	12 00
34	—, No minutes,								120	
35	AMOS STEARNS, ½ time,	2	1		6			1	116	11 00
36	—, No pastor,								97	4 25
37	DAVID SWEET, ½ time,	2	6		3			1	101	3 00
38	D. SWEET	4	4		8		1		100	7 41
39	D. SWEET,	2	5		3		2	3	99	13 19
1840	D. SWEET,	13		1	1		8	3	107	3 00
41	D. SWEET,*	1			3		1	2	101	
42	J. J. TRUMBULL, A. WAIT,		2			18	2	3	80	
43	J. J. TRUMBULL, A. WAIT,	77	8	2	7		3	3	154	8 12
44	D. Beecher, J. G. Whitney,	2			1		5		146	13 85
45	ALFRED HARVEY,	3	2	3	18		2	3	121	36 94
46	A. HARVEY, A. WAIT,		2	2	10		2	1	121	33 15
47	AMOS R. WELLS, A. WAIT, J. G. WHITNEY,						13		107	

HEBRON CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'T' D	DISM' D	DROPP' D	EXC'D' D	DIED.	TOTAL.	MONIES FOR BENEV.
1848	E. W. ALLEN,	1	2		1		1	1	107	\$10 00
49	E. W. ALLEN,	43	14	8	1		4	3	165	39 19
1850	E. W. ALLEN,	15			3		3		175	45 75
51	E. W. ALLEN,	4		1				4	176	25 00
52	E. W. ALLEN,	1			4			1	171	32 00
53	O. H. CAPRON,	6	2		13		6		160	

† Hebron is a branch of the First Hartford church.

HARTFORD, (SECOND) CHURCH, N. Y., CONST'D IN 1795.

1796	—,								32	
97	GAMALIEL BARNES,	2						1	33	
98	G. BARNES,* No report,								33	
99	G. BARNES,* "								33	
1800	G. BARNES,* "								33	
01	—, No pastor,								21	
02	—, "								21	
03	—, "								21	
04	—, A great accession!	67					1	2	85	
05	—, No pastor yet, (In the Saratoga Association.)	2			1		1	2	83	\$5 25
06	CALVIN H. SWAIN,	18			1		3	1	100	
07	C. H. SWAIN,	3			2		2		99	9 00
08	C. H. SWAIN,	3					2	1	99	4 60
09	C. H. SWAIN,	23			2		2	2	116	4 50
1810	C. H. SWAIN,	10					3	2	121	7 50
11	C. H. SWAIN,	7			1		2		125	7 00
12	C. H. SWAIN,	4					2	2	125	
13	C. H. SWAIN, Church now called Hartf'd & Kingsb'y,	4					1	3	125	5 25
14	C. H. SWAIN, [here.]	3			2		2	1	123	6 00
15	C. H. SWAIN, (Association)	3					2	2	123	44 57
16	C. H. SWAIN, [vival.]	4	4		1		1		128	42 00
17	C. H. SWAIN, <i>Glorious re-</i>	181	4	17	1		2	1	325	11 25
18	C. H. SWAIN,	25	1		7		3	3	338	15 41
19	C. H. SWAIN,	7	7		2		3	1	346	6 25
1820	C. H. SWAIN,	2	1				4	2	343	9 31
21	C. H. SWAIN,	12	2		12		3	2	340	6 04
22	C. H. SWAIN,	9	1	2	8		2	2	327	11 86
23	C. H. SWAIN,	2		1	11		3	4	310	12 26
24	C. H. SWAIN,	7	1		3		4	7	301	8 00
25	C. H. SWAIN,	15			2		5	2	306	7 50
26	C. H. SWAIN,	11	4		11		4	5	301	18 25

HARTFORD (SECOND) CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAPT'D	LETT'g	RES'D	DISM'D	DROP'D	EXCL'D	DIED	TOTAL	MONIES FOR BENEV.
27	C. H. SWAIN, Church called Adamsville, and in Wash.	53	2						294	12 60
28	C. H. SWAIN, [Association.	53	2					3	344	6 18
29	C. H. SWAIN,				3		2	3	335	6 47
1830	C. H. SWAIN,		2		13		4	3	317	28 00
31	C. H. SWAIN,	5	3		9		7	4	313	25 00
32	C. H. SWAIN,* NORMAN FOX,	115	4	3	160		43	3	216	25 50
33	NORMAN FOX, ($\frac{1}{2}$ time,)	2			15		14	2	187	20 50
34	N. FOX, (No minutes,									
35	ARCHIBLD WAIT, ($\frac{1}{4}$ time,)				7				82	22 50
36	....., No pastor,		1		4			1	76	4 00
37	....., "				9		1	2	62	14 00
38	....., No report,								62	

HARTFORD AND KINGBUBY† CHURCH.

1833	ARCHIBALD KENYON, (In the Bottskill Association.)								32	
34	A. KENYON, $\frac{1}{2}$ time,	1						1	32	
35	A. KENYON, $\frac{1}{2}$ time,								34	
36	.....,	8					1		41	\$7 00
37	Wm. Cormack,		2	1	2				43	4 65
38	....., No pastor,	6	2	1					49	3 00
39	DANIEL A. COBB,		1		1				43	5 00
1840	D. A. COBB, $\frac{1}{2}$ time,	6	1				2		52	
41	D. A. COBB,	1					1		54	14 16
42	....., No pastor,		5					1	59	
43	RANSOM O. DWYRE, (Church called Adamsville again.)	68	8	4	1		1		148	17 50
44	R. O. DWYRE,	3	5	2			1	2	154	14 75
45	R. O. DWYRE,	5	3		6	2	6		150	195 00
46	E. W. ALLEN,		3		8		3		142	45 85
47	E. W. ALLEN,	18	7	1			3	2	163	8 50
48	JOHN H. BARKER,	4	3		16	5	6	3	144	24 00
49	J. H. BARKER,		2		4		4	2	136	58 75
1850	J. H. BARKER,	3				11	4	1	90	52 07
51	J. H. BARKER,	18	2	6	6		2	2	110	163 00
52	J. H. BARKER,		3	3	2		3	2	110	125 95
53	J. H. BARKER,	2	2	1	4		9	4	100	

† This name continued till 1843, when the two parties were happily united, and resumed the name of Adamsville.

HILLSDALE (WEST) CHURCH, N. Y., CONST'D 1787.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D	LETT' R	RES'T'D	DISM'D	DROP'D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
1788	STEPHEN GANO,								32	
89	S. GANO,	25			2		2		53	
1790	—, No minutes,									
91	S. GANO,	8			4		1		63	
92	—, No minutes,									
93	—, No pastor,	1			2		3		53	
94	—, "	2					1		54	
95	—, "	2					1		55	
96	—, "	4							59	
97	—, "	7						1	66	
98	—, "	7						1	72	
99	ABEL BROWN,	32			1				103	
1800	A. BROWN,*	28						1	129	
01	A. BROWN,	4			6				127	
02	—, No pastor,				1		1	1	122	
03	A BROWN,				9		2	4	107	
04	—, No pastor,								39	
05	—, "	1					1		39	\$4 00
06	—, "							1	38	4 00
07	ASA SPENCER,	7			1				44	6 00
08	—, No pastor,	2							46	5 00
09	—, "	1			2		1	1	39	5 00
1810	—, "	7							46	15 00
11	—, "	2							48	20 00
12	—, "								47	15 00
13	—, "								47	
14	—, "						2		45	
15	—, "	1			3				43	4 00
16	—, "	3							46	4 00
17	—, "	14			2				58	4 00
18	—, "	2			2				58	3 50
19	—, No report,								58	
1820	JOHN LAMB,							2	55	
21	J. LAMB,	3			1		1		56	5 00
22	—, No pastor,	2			1		1	1	56	4 37
23	—, "	1			1			1	56	4 00
24	—, "						2	1	53	4 00
25	—, "	9						1	61	5 50
26	—, "	1	2					2	57	4 00
27	—, Letter,				1				56	5 00
28	JOHN D. HART,			2					57	4 50
29	J. D. HART,								55	4 00
1830	J. D. HART,								55	
31	SAMUEL POMEROY,			2	1				39	13 50

HILLSDALE (WEST) CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D.	LETT' R	RES'D	DISM'D	DROP'D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
1832	S. POMEROY,	19							58	\$12 69
33	S. POMEROY,	5	3		1				66	13 00
34	S. POMEROY,	7	3		1				75	10 75
35	S. POMEROY,	10	3		3				85	10 00
36	—, No pastor,	1	1		6				80	13 00
37	—,		1		7		1	2	71	13 00
38	MIL0 B. TREMAIN,*			1	4				68	14 00
39	PETER FRINK,			6	3			2	69	12 50
1840	P. PRINK,				1			1	67	13 00
41	P. PRINK,* J. W. VAN HORNE,	1	7		4			2	69	10 00
42	P. PRINK,* J. W. VAN HORNE,	67	3	1	5			5	129	14 00
43	—, No pastor,	10	1		3				131	12 00
44	M. L. FULLER,	1	4		8				133	40 00
45	M. L. FULLER,	5	5	1	7	2	1		134	46 00
46	M. L. FULLER,	1	1		5			2	129	82 36
47	DANIEL ROBINSON,		3		7				123	105 73
48	D. ROBINSON,	16	3	1	5			4	134	19 50
49	D. ROBINSON,	10	1		3			3	139	1 00
1850	S. POMEROY,	2	4		7		11	2	148	17 17
51	S. POMEROY,		2		8			1	116	14 31
52	S. POMEROY,		1		6		2	4	104	188 00
53	S. POMEROY,				5			2	105	78 25

HILLSDALE (EAST) CHURCH, N. Y., CONST'D IN 1792.

1798	—, No pastor,								45	
99	—, “	14			1		3		55	
1800	—, “	12			4		1	1	61	
01	—, “								61	
02	—, “	11			5			4	73	
03	—, “	2			4		3		66	
04	—, “				9		3		54	
05	ABEL BROWN,*	4			1		1		70	3 30
06	A. BROWN,	1						1	70	5 00
07	A. BROWN,	44			6			1	107	4 50
08	A. BROWN,	11							118	3 00
09	A. BROWN,	4						3	119	
1810	A. BROWN,*	1			1		3		116	9 25
11	A. BROWN,*	3					1	1	117	11 00
12	A. BROWN,	2					2	1	116	8 00
13	A. BROWN,				2		1		113	
14	A. BROWN,	10					1		122	
15	A. BROWN,*	5					2	1	125	
16	A. BROWN,*	4						1	128	

HILLSDALE (EAST) CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D	LETT' R	RES'T'D	DISM'D	DROPP'D	EXCL'D	DIED	TOTAL	BENEVO- LENT MONIES
1817	A. BROWN,	66			2		2	1	192	
18	A. BROWN,*	10	2		6		4		192	\$15 00
19	A. BROWN,* No report,								192	
1820	A. BROWN,*	1	1		3		2	2	185	
21	A. BROWN,	2						4	183	21 00
22	—, No report,								183	
23	A. BROWN,	2	4				2	4	183	
24	SAMUEL S. MALLERY,	3			9			6	130	2 00
25	A. BROWN, S. S. MALLERY,	1	3		3		2	2	126	3 50
26	A. BROWN,		2		2		2	1	123	
27	A. BROWN,		3		1		2	1	122	
28	—, Letter sent,	6	2						91	4 25
29	—, “	2	1		2		1	2	88	2 95
1830	ENOS MARSHALL,	1	2				1		90	
31	—, No pastor,	2			1			1	90	
32	—, No report,								110	
33	PHILIP ROBERTS, Jr.,	8	2		2		1	1	116	5 00
34	P. ROBERTS, Jr.,	2	3	1	1		4		116	13 75
35	—, <i>H. Spencer,</i>	2	2		1			1	104	7 72
36	H. SPENCER,		1		2			1	102	
37	P. PRINK,	3	10		10			3	100	
38	P. PRINK,	43	11		2		2		150	12 00
39	P. PRINK,	1			9		1		137	4 82
1840	JOHN E. LA GRANGE,		2		4		2	2	131	17 00
41	J. LA GRANGE,	12	5		4			2	142	15 56
42	J. LA GRANGE,	4			2		2	3	139	21 10
43	—, No pastor,	34	4	1	5		1	3	169	7 76
44	S. JONES,	4	6		8		2	5	164	25 00
45	S. JONES, L. PALMER,*	25	7		5			1	190	89 41
46	S. JONES, L. PALMER,	4			17	5	11		138	74 00
47	S. JONES, L. PALMER,	1	3		2			1	139	51 00
48	O. H. CAPRON, L. PALMER,	2	10		5		1	4	136	105 00
49	O. H. CAPRON, L. PALMER,	26	6		7			1	159	167 29
1850	E. W. BROWNELL, L. PALMER,	2	3		7			3	152	76 57
51	E. W. BROWNELL,				2		1	3	146	75 00
52	E. W. BROWNELL,*		1		7	3	3	1	130	34 00

. HINSDALE CHURCH, MASS., CONST'D IN 1797.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D	LETT' R	RES'T'D	DISM'D	DROPP'D	EXCL'D	DIED	TOTAL	BENEVO- LENT MONIES
	Called Partridgefield, then Peru,									
1798	—, No pastor,									18
99	EBENEZER SMITH,	29								47
1800	E. SMITH,	9					1			55
01	E. SMITH,	5			2					58

HINSDALE CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' E	RES'T' D	DISM' D	DROP' D	EXCL' D	DIED	TOTAL	BENEVO- LENT MONIES	
1802	E. SMITH,	9							67		
03	E. SMITH,	7							64		
04	E. SMITH,	10			1		2		71		
05	E. SMITH,	2			1			2	70		
06	E. SMITH,	5					1	2	72		
07	E. SMITH,				15			2	55		
08	E. SMITH,	1			2				54		
09	E. SMITH,	21						3	62		
1810	E. SMITH,	16						2	112		
11	E. SMITH, ABRAHAM JACK- SON,	10						1	121		
19	A. JACKSON, (In Westfield Association.)	8	5		2				152		
21	A. JACKSON,		9		11				157	\$5 00	
23	A. JACKSON,	10	2	2	33		1	1	132	9 06	
24	A. JACKSON,	1	1		7				127	7 00	
29	A. JACASON,* (In Berkshire Association.)								76		
1830	A. JACKSON,	1	3	1	2		1	2	77	10 46	
31	A. JACKSON,*		2		1		1		76	7 68	
32	A. JACKSON,*		2		1				77	1 00	
33	L. J. REYNOLDS, A. JACKSON,*	6	3	1	6			2	79	1 00	
34	A. JACKSON, L. J. REYNOLDS,	13	1	1			1	1	92	75	
35	A. JACKSON,		2		1			1	95	15 40	
36	A. JACKSON,*		2		9		4	2	80	5 00	
37	ISAAC CHILD, A. JACKSON,				6		13	2	44		
38	R. P. WHIPPLE,		2	18	3			1	60		
39	R. P. WHIPPLE,		7		1				63		
1840	—, No pastor,							2	58		
41	ALEXANDER H. SWEET,	3	3		2		1		60	3 00	
42	G. C. TRIPP, A. JACKSON,	16	3					2	78	5 61	
43	—, G. C. TRIPP,				4		4	3	67	13 91	
44	G. B. Bills, G. C. TRIPP,		1				2		65	32 36	
45	G. C. TRIPP, No report,								65	10 10	
46	J. M. WHIPPLE,* "								65		
47	B. C. CRANDALL, J. M. WHIP- PLE,		2	2		5		1	2	54	2 00
48	—, No report,								54		
49	—, "								54		
1850	J. M. WHIPPLE,* No report,										
51	—, J. M. WHIPPLE,		5		12			4	43	15 59	
52	J. T. SMITH, J. M. WHIPPLE,		6	21	3			2	71	23 50	

HOOSICK CHURCH. N. Y., CONSTITUTED MARCH 16,
1785.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	BY LET.	RES'D	DISM'D	DROP'D	EXCL'D	DIED	TOTAL	MONIES FOR BENEV.
1792	Church called Mapletown,								15	
93	—,	2						1	16	
94	—, No report,								16	
95	—,								16	
96	—,								16	
97	SAMUEL ROGERS,	14						1	29	
98	S. ROGERS,	17					3	3	40	
99	S. ROGERS,	21			2		1	1	57	
1800	S. ROGERS,	9					3	3	60	
01	S. ROGERS,				2		2	2	54	
02	—,								54	
03	—,								27	\$2 50
04	—,					3			20	2 00
05	DAVID RATHBUN,	3			2				21	5 04
06	D. RATHBUN,								21	
07	D. RATHBUN,	16							39	6 05
08	D. RATHBUN,	1			1				39	5 00
09	D. RATHBUN,	11						1	49	7 47
1810	JAMES GLASS,	7			2				54	3 12
11	J. GLASS, (Name altered this year to Hoosick,)	88			1				141	4 94
12	—No account, Pastor dead,								141	
13	THOS. PURINGTON,						4	11	120	
14	T. PURINGTON,	4			3		2	1	116	3 87
15	I. Keach,	1			10		6		100	
16	OBED WARREN,*				3		2		95	
17	ISAAC WEBB,*								95	
18	—, No pastor,	16			11		4	1	95	
1819	—, "	5			7			1	92	20 31
20	GEORGE WITHERELL,		1		2			2	89	15 17
21	G. WITHERELL,	1	5		6				89	10 93
22	G. WITHERELL,	5	1		2		1		88	23 89
23	—,				7		1		80	11 30
24	ISRAEL KEACH,	1	2					1	82	6 55
25	I. KEACH,	22	4				1	3	106	15 00
26	I. KEACH,*	1							107	10 00
27	I. KEACH,	13			1		1	2	116	
28	I. KEACH,	6	2		6				119	2 50
29	I. KEACH,	8	2				1		128	2 50
1830	I. KEACH,	7	5		3		2		135	
31	I. KEACH,	7	2		3			1	141	2 00
32	I. KEACH,	85	2		7		2	5	214	18 18
33	I. KEACH,	12	39		7		3	3	252	22 00

KINGSBORO CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'D	DISM'D	DROP'D	EXCL'D	DIED	TOTAL	BENEVO- LENT MONIES.
17	—, No pastor,	7	3		12				29	87
18	—, do do	1	2		1				29	
19	—, do do	3		1	1		2		27	
1820	J. LATHROP,*		1				1		27	
21	—, Letter sent,				1				26	
22	—, One messinger,								28	
23	—, No report,								28	
24	J. LATHROP,	6						2	30	
25	—, No returns,								30	
26	—,				3			5	20	
27	J. LATHROP,	2							19	
28	—, No report for years, and reported extinct in 1832.								19	

LANSINGBURGH CHURCH—CONSTITUTED A. D. 1804.

1804	ELISHA LANGWORTHY,								30	
05	— <i>N. Kendrick,</i>	4			3			1	30	\$13 00
06	NATHANIEL KENDRICK,	1			1				30	9 00
07	N. KENDRICK,	9							39	20 00
08	N. KENDRICK,	3					1		42	19 25
09	N. KENDRICK,	3			4		1		40	16 87
1810	N. KENDRICK,	3			3				40	9 42
11	—, No pastor,	3			5		1	2	35	10 25
12	—, No pastor,	4					2	1	36	7 89
13	ELI BALL,	5					1	1	40	7 77
14	E. BALL,	3						1	42	8 76
15	E. BALL,	2			2		1	2	39	
16	E. BALL,	5					1		43	5 76
17	ELIJAH F. WILLEY, E. BALL,	11			5			1	48	
18	E. F. WILLEY,	3	8		3				56	8 00
19	E. F. WILLEY,	14	1					1	70	10 00
1820	—, No pastor,	8			3				70	
21	—, No report,								70	
22	—, <i>J. C. Goble,</i>			10	27			1	38	
23	—, No report,								38	
24	JOHN D. HART.	1	2	1	9		1		31	
25	— <i>Henry Wightman,</i>	3	2		5				31	
26	HENRY WIGHTMAN. Dismiss- ed to the Hudson River Association.	2	11		2		2	1	41	
27	ISAAC WEBB,*	4	1		3			1	44	1 63
28	—, No pastor,	1	2				1		46	11 88

LANSINGBURGH CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAPT'D	LETT'R	RES'D	DISM'D	DROP'D	EXC'D	DIED	TOTAL	MONIES FOR BENEV.
29	E. F. WILLEY,	12	4	1					63	11 45
1830	E. F. WILLEY,	8			8		1		62	15 00
31	E. F. WILLEY,*	82	20	1	10				155	5 00
32	E. F. WILLEY,	18	8		4		7	1	169	23 12
33	E. F. WILLEY,	19	4		2		8	1	186	32 06
34	CHARLES B. KEYES,	1	2		14		3	1	133	22 00
35	—, I. WEBB,*	9	8		28		3	1	122	77 50
36	—, No report,								122	
37	EDWARD B. CRANDALL,	19	19		24		3	3	180	16 25
38	E. B. CRANDALL,	41	11	5	7		14	2	163	22 05
39	E. B. CRANDALL,	29	3	3	16		4	2	176	32 17
1840	ALFRED H. TAYLOR,	6	9	2	22		9	2	159	11 98
41	R. J. SMITH,	11	5		5		11	4	152	10 31
42	THOMAS S. ROGERS,	10	5		3		1	6	151	20 00
43	—, No pastor,	18	3	3	2			1	163	
44	W. W. MOORE, R. J. SMITH,	10	10	3	7		5	2	167	3 84
45	W. W. MOORE,	60	3	4		7	2	1	233	16 00
46	—, No pastor,		3		6			4	219	25 64
47	WILLIAM ARTHUR,		5		12	8	8		189	24 00
48	W. ARTHUR,	1	7	1	8	10	2	3	184	22 34
49	C. W. HEWES,	12	21	3	5		20		187	100 97
1850	C. W. HEWES,		11	4	4		2	4	192	5 00
51	C. W. HEWES,	2	8		5		1	4	193	271 00
52	C. W. HEWES,	23	11		2		3	5	217	545 50
53	C. W. HEWES, S. HATCH,	42	7	3	2		3	1	263	200 00

MANCHESTER CHURCH, VT., CONST'D JUNE 22, 1781.

1819	CALVIN CHAMBERLAIN,	5	1		3		1	1	93	
1820	C. CHAMBERLAIN,		1		2			1	91	10 33
	23 C. CHAMBERLAIN,* JOHN R.		8		5		4	2	84	3 00
	25 P. W. REYNOLDS, [DODGE,	21	6		12			2	93	
	27 P. W. REYNOLDS,	2			6			1	99	
1833	MOSES FIELD,	3							87	
	34 M. FIELD,		2		1		3	1	86	
	35 SILAS KENNEY,	1	2		6		1	2	80	
	36 S. KENNEY,	2			3			2	82	7 58
	37 —, No report,				3		2		78	
	38 DEXTER P. SMITH,	2			2			2	75	
	39 D. W. BURROUGHS,	51	3				1	2	126	
1840	—, No pastor,		3		6	5	3	1	108	
	41 —, " "				8		4	1	95	
	42 HERVEY I. PARKER,	4	7			1	2		103	
	43 H. I. PARKER,*	32	8		7		1		136	

MANCHESTER CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'D	DISM'D	DROP'D	EXC'D	DIED.	TOTAL	MONIES FOR BENEV.
44	H. I. PARKER,	1	2		5	1	3	2	128	
45	G. S. STOCKWELL,		1		5		1	4	120	
46	—, No pastor,		2		12		1	1	105	
47	H. CROWLEY,		3		6			2	100	
48	H. CROWLEY,		4	5				2	100	\$9 42
49	WINTHROP MORSE,	3	1		1			1	102	
1850	STEPHEN WRIGHT,	1	1		4			1	98	17 00
51	S. WRIGHT,	2	2	1		6	2		95	67 73
52	J. R. GREEN,	1	3		3			3	93	24 00
53	T. H. ARCHIBALD,		2					4	91	7 22

MILTON CHURCH, N. Y., CONST'D IN 1793.

1794	SIMEON SMITH,								57	
95	—, No pastor,	4			2			1	60	
96	—, “	1			1			1	59	
97	—, “	1			9		1		50	
98	—, “	2			2				50	
99	—, No report,								50	
1800	—, “								95	
01	—, No pastor,	73			16		3	3	101	
02	JOSEPH CORNELL, JONATHAN NICHOLS, JR.,	3			13		2		88	
03	J. CORNELL,	12			1			1	98	
04	J. CORNELL, J. NICHOLS,	5						1	103	7 60
05	J. NICHOLS,*	20			7		2		118	
06	J. NICHOLS,	11			2		3		124	
07	—, No pastor,	1			13		3	1	84	5 13
08	—, “	3			3			1	83	
09	—, “							1	82	
1810	—, “	2			3			8	83	4 06
11	—, “	2			3		1	1	82	4 75
12	—, “	6						2	86	6 87
13	—, “	3							89	5 00
14	SAMUEL M. PLUMB,	3			9		2	1	53	
15	S. M. PLUMB,	2	3		2				56	
16	—, No pastor,		3		5			1	53	
17	S. M. PLUMB,	11	4				2	1	65	17 84
18	S. M. PLUMB,	33	5				2	2	99	27 69
19	S. M. PLUMB,	2	3		3		1	1	99	16 51
1820	S. M. PLUMB,	2	1		1			2	99	11 47
21	S. M. PLUMB,	1	1		2			1	98	13 76
22	—, No pastor,		4		2			3	97	9 23

MOREAU CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D.	LETT' R	RES'T'D	DISM'D	DROP'D	EXC'D'D	DIED.	TOTAL.	MONIES FOR BENEV.
	Dismissed to Saratoga.									
05	—, (Ch called Moreau,)								43	
06	—, No pastor,	3					3		31	
07	—, "	2					1	3	29	2 00
08	—, "								29	
09	—, No report,						1		27	
1810	—, No pastor,	1							28	
11	—, "				6				17	
12	—, "								14	
13	—, No report,									
14	—, "									
15	—, James Rogers,								12	
16	—, No report,								12	
17	—, Letter sent,	12							33	
18	—, No pastor. Revival!	38	2	2			4	1	62	
19	—, No report,									
1820	ELISHA BLAKEMAN,		2						55	
21	—, No pastor,	2	3		1		1		59	
22	—, No report,								59	
23	—, No pastor,				4			1	47	
24	Charles Williams,	12	5					1	63	
25	—,	3			5		1		57	
26	—,	2	1				3		61	
27	—,				9		2		46	
28	—,		1		4		2		40	
29	—,		3		1				43	
1830	—,		4		3			2	37	
31	—,	1			1			1	37	
32	JOHN C. HOLT, (½ time,)	52	9		4		3	3	88	5 50
33	J. C. HOLT,	9	6	1	10			1	95	28 15
34	—,	18		1	35		1	11	66	3 75
35	Anson Brown,	1			10		9		37	
36	HARVEY SLADE,		3		1		3		35	4 25
37	—, Letter,								35	6 00
38	J. H. DWYER,*	10	3				4	2	42	6 75
39	JOSEPH W. SAWYER, ½ time,	1	1		4			2	33	13 50
1840	—, No report,									
41	R. O. DWYER,		3		4		2	3	26	3 38
42	R. O. DWYER,		2		3				26	2 00
43	—, Letter sent,	5	2		2		1	1	32	
44	—, EBENEZER HALL,				4			1	27	
45	E. HALL,		3		9				22	1 37
46	E. HALL,				1				21	
47	—, L. L. Still,				1				20	

MOREAU CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D	LETT' R	RES'T' D	DISM' D	DROP' D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
48	....., AMOS R. WELLS,		4		3		1		26	
49	....., No report,								26	
1850	GEORGE FISHER, $\frac{1}{2}$ time,		2	2					30	
51	G. FISHER, $\frac{1}{2}$ time,		5						35	30 00
52	G. FISHER, "		2	1	1				45	18 46

NASSAU, (FIRST) CHURCH, CONST'D IN 1805.

	Called Phillipst'n till 1809.									
1807	—, No pastor,								52	
08	—, "		6					2	56	
09	—, "		37		4				89	
1810	EPHRAIM HARRIS, BENJAMIN CALKIN,		2		2		2	1	86	\$10 86
11	E. HARRIS,		5		1		1		89	
12	E. HARRIS,		3				1	1	91	
13	ENOCH FERRIS, (Eld. Harris died.)		8				1	6	89	21 44
14	E. FERRIS,		22		4		1	1	108	8 69
15	E. FERRIS,		11		3		3	1	112	6 06
16	—, No pastor,		4		3		3	1	109	10 00
17	—, <i>E. Doty, John Harris.</i>		27		2		1	3	130	6 83
18	JOHN HARRIS,		28	2	5		2	1	152	16 83
19	J. HARRIS,		23	1	11		3	3	159	21 75
1820	J. HARRIS,		11	4	1	3	2	2	168	11 35
21	J. HARRIS,		40	7	1	9	4	1	202	29 25
22	J. HARRIS,		3	4	11		4	2	192	7 06
23	J. HARRIS, ERASTUS DOTY,		1	1	1		6		187	39 50
24	J. HARRIS,		2		7		3	1	178	7 16
25	J. HARRIS,		27		5		1		198	10 00
26	J. HARRIS,		3	4	2		2	1	200	7 00
27	J. HARRIS, CHARLES C. WIL- LIAMS,		4	3	6		3		198	6 88
28	—, <i>Philip Roberts, jr.</i>		1	6	9		2	1	196	9 17
29	....., No pastor,		1		50		4	2	140	10 75
1830	J. HULL, <i>P. Roberts, jr.</i>		13		10		2	2	139	26 31
31	J. HULL, <i>P. Roberts, jr.</i>		19	2	1	3	3	3	152	10 00
32	J. HULL,*		34	4	2	7	2	1	182	21 56
33	EREDERICK S. PARKE,		8	6	1	6	1	2	188	11 47
34	F. S. PARKE,		4	5	4		3		150	30 00
35	....., No pastor,		3	2			27		122	13 14
36	MERRITT HOUSE,		4	4	5		2		123	17 84
37	M. HOUSE,		3	1	6		1	2	118	
38	M. HOUSE,		53	4	5		2	1	163	12 00

NASSAU, (FIRST) CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAPTIZ'D	LETT'R	REST'D	DISM'D	DROPP'D	EXCUL'D	DIED	TOTAL	BENEVOLENT MONIES
39	M. HOUSE,	1	5		3		2	1	163	62 69
1840	DAVID FOOT,	2	3		12	33	1	1	122	
41	D. FOOT,	12	3	1	6		3	2	127	8 25
42	D. FOOT,	3	2		5		1		132	19 00
43	WM. E. WATERBURY,*	15	1	2	5			2	134	22 50
44	WM. E. WATERBURY,		2	1	3		1	3	111	
45	WM. E. WATERBURY,		1	1	1			5	107	33 00
46	P. W. AMBLER, W. E. WATERBURY,		4		4		1	1	105	19 25
47	E. L. LYON, P. W. AMBLER,		1		3				103	21 28
48	P. W. AMBLER,	12		2				6	107	27 07
49	J. D. ROGERS,* P. W. AMBLER,	7			3			1	110	19 35
1850	P. W. AMBLER, WM. E. WATERBURY,					1			109	12 88
51	P. W. AMBLER,				12			2	95	27 09
52	P. W. AMBLER, W. E. WATERBURY,	2	3		3				97	38 75

NASSAU, (SECOND) CHURCH, N. Y., CONST'D IN 1820.

1822	—, <i>David W. Elmore,</i>		38						38	\$8 25
23	—, No pastor,				4		2	1	31	9 31
24	—, <i>D. W. Elmore,</i>		2	1	1				33	10 00
25	—, No pastor,		5						38	8 60
26	—, “						1	2	35	10 62
27	—, “						1		34	14 00
28	—, Letter sent,						1	1	29	7 64
29	—, “		2		2				29	8 00
1830	—, No pastor,								29	
31	—, Letter sent,	1	3				3		30	5 00
32	PHILIP ROBERTS, jr.	19	2		8		1		42	2 00
33	—, No pastor,		5	2	4		1		44	5 18
34	—, “		2	5	1	5			47	10 00
35	PLATT BETTS,	14	9	1	7		1	2	60	
36	P. BETTS,	1			7		2		52	6 00
37	P. BETTS,				3		3	1	45	
38	P. BETTS,* Letter sent,	8	3	1	7		1	1	50	
39	N. LEWIS,*			2	9			1	39	
1840	N. LEWIS,* No report,								39	
41	N. LEWIS,*	1	1		4	5		2	32	5 25
42	WM. HARRIS,		1					1	33	7 03
43	....., No pastor,		3		2		2	2	31	4 50
44	P. W. AMBLER,				1		2		29	

PITTSFIELD CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'D	DISM'D	DROP'D	EXC'D	DIED.	TOTAL.	MONIES FOR BENEV.
28	A. BEACH,	30							91	
29	A. BEACH,	8	3						102	24 40
1830	A. BEACH,*	8	3		2		1		116	22 21
31	A. BEACH,	20	5		2			2	136	25 75
32	A. BEACH,	27	11		3		1	1	170	41 87
33	A. BEACH,	4	5	1				4	176	
34	A. BEACH,	50	4		10		2	1	213	
35	A. BEACH,*	3	1		15		3	2	125	39 89
36	—, No report,								125	
37	<i>J. M. Blakesley,</i>		2						72	15 50
38	EDWIN SANDYS,	3	11		16			2	70	26 16
39	E. SANDYS,	1	2		9		6	2	48	
1840	—, No pastor,								38	
41	—, E. SANDYS,	1							39	22 25
42	<i>G. W. Harris,</i>	33	20		8				82	31 00
43	A. KINGSBURY,	32	6		13		1		106	92 59
44	A. KINGSBURY,	5	10		4				111	49 25
45	A. KINGSBURY,		9		8			1	110	32 00
46	BRADLEY MINER, [CLARK,	12			7			3	112	153 35
47	B. MINER, E. SANDYS, H.	13			2			2	121	126 46
48	B. MINER, SANDYS, CLARK,	17	8		7			3	136	
49	B. MINER, SANDYS,* CLARK,	3	9		6				140	
1850	B. MINER, SANDYS,* CLARK	70	12		6			7	215	108 27
51	L. PORTER, SANDYS, CLARK	12	10	3	11			2	225	331 05
52	L. PORTER, SANDYS, CLARK,	5	24		3		1	3	247	177 95
	H. HOWARD,									

PITTS TOWN (FIRST) CHURCH, N. Y., CONSTITUTED 1784.

1792	—, No minutes,									
93	ISAAC WEBB,	9			2		1	2	99	
94	I. WEBB,	4			4		8		91	
95	I. WEBB,	2			6			2	84	
96	—, No pastor,	1			3		1	1	80	
97	I. WEBB,* (called 1 Pitts'n.)	2			4			1	76	
98	I. WEBB,	8			3				91	
99	LEMUEL COVELL, I. WEBB,				1		3	1	86	
1800	L. COVELL, I. WEBB,	7			9		2	1	81	
01	L. COVELL,	7						2	86	
02	L. COVELL, I. WEBB,	9			4			1	90	\$7 00
03	L. COVELL. No changes given.	4							94	7 66
04	L. COVELL,	6						2	98	9 00
05	L. COVELL,	7			1				72	10 00
06	—, No pastor,				5			3	64	10 00

PITTSWOWN CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETTER	REST'D	DISM'D	DROP'D	EXC'D	DIED	TOTAL	BENEV. MONIES
07	—, do do				2				62	
08	—, No report,								62	
09	CHARLES LAHATT,								62	
1810	C. LAHATT,				6				56	2 12
11	C. LAHATT. (No changes,)								56	5 52
12	C. LAHATT,*								56	3 85
13	C. LAHATT,*								56	
14	C. LAHATT,						4		52	
15	C. LAHATT,								52	
16	C. LAHATT*								52	
17	C. LAHATT,								15	
18	—, No report,									
19	—, No pastor,								20	24 02
1820	—, do do	21	2						41	
21	—, No report,								41	
22	RICHMOND TAGGART,	54	14		6		4	1	101	1 00
23	—, No pastor,				5			1	103	
24	—, do do						1	2	100	
25	—, do do	3			5			1	97	5 25
26	—, do do				2			1	94	
27	—, do do				10		3	1	74	
28	....., do do	1			2		1	1	85	
29	....., do do				5			1	74	2 00
1830	....., <i>Wilber Sherman,</i>								74	
31	....., <i>W. Sherman, H. Slade,</i>						3		71	
32	....., <i>W. Sherman, H. Slade,</i>	30	1	1			1	6	96	
33	....., <i>W. Sherman,</i>	13			36			1	72	
34	....., <i>W. Sherman,</i>	10	2		3			1	80	
35	<i>W. Sherman, Benj. Reed,</i>	3	3				3	3	74	
36	SOLOMON GALE, Jr. (In Hud- son River Body since 1836.)		2	3					41	
37	S. GALE, Jr.,	24	6	2	4			2	70	30 00
38	HARVEY SLADE,	17	5		10		2	2	77	16 00
39	H. SLADE,	4	4		6		2		78	5 34
1840	H. SLADE,		1		6		2	2	58	39 00
41	H. SLADE,*	34	3	2	5		3	1	84	12 27
42	H. SLADE.* No report,								84	
43	H. SLADE,	6	2	1	2	5		1	65	3 00
44	—, No report, [again,								65	
45	—, No pastor. Division				2	6		1	65	
46	—, In trial still,								35	
47	—, No official report,									
48	D. S. DEANE.* Letter sent,	10	7	5	2			1	46	
49	F. HARTWELL,	7	8	7	4				61	

PITSTOWN CHURCH—CONTINUED.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	BY LET.	RES'T'D	DISM'D	DROP'D	EXCL'D	DIED	TOTAL	MONIES FOR BENEV.
1850	F. HARTWELL.* No returns,								64	
51	F. HARTWELL. (met here,)	10	9	9	9	2	2		66	
52	F. HARTWELL, (Association,	2	2					3	67	30 60
53	F. HARTWELL,	2	1					1	69	

POWNAI CHURCH, VT., CONSTITUTED IN 1782.

1793	CALEB NICHOLS,								72	
94	C. NICHOLS,	64			2		1		137	
95	C. NICHOLS,	10			7		2	3	135	
96	C. NICHOLS,	3			2			1	129	
97	C. NICHOLS,	3					1		129	
98	C. NICHOLS,	3					1		131	
99	C. NICHOLS,* No report,								131	
1800	C. NICHOLS,	10			10		2	2	128	
01	C. NICHOLS,*								128	
02	C. NICHOLS,				1				125	
03	C. NICHOLS,	1			2		2	1	121	3 00
04	....., Pastor dead,	8			3		2	1	125	3 00
05	DYER STARK,	1					3		123	5 67
06	D. STARK,	2						1	124	1 00
07	D. STARK,*				3		1	1	120	
08	....., No pastor,	77			5		1		192	4 00
09	....., "								192	2 05
1810	....., "	11					2	2	200	4 00
11	DAVID HULBERT,	1			2		6		192	3 00
12	D. HULBERT,*	1					6	4	182	
13	....., No returns,								182	
14	....., "								182	
15	....., "								182	
16	GEORGE ROBINSON,				1		10	4	167	
17	G. ROBINSON,* No report,	2			2		6		161	
18	G. ROBINSON,								161	
19	G. ROBINSON,								161	
1820	G. ROBINSON,*								161	
21	....., No pastor,	1				92		1	69	
22	....., "	26			1				95	
23	....., No report,									
24	EDWARD GREEN,	31	4				12	6	97	
25	E. GREEN,						5		90	
26	...., No report,									
27	....., No pastor,				3		5	1	93	
28	B. Gardner, C. Bannister,						2	1	90	9 34
29	W. G. JOHNSON,	3			1		1	3	88	

POWNAI CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'D	DISM'D	DROP'D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
1830	....., No report,								88	
31	E. GREEN,				2		8	2	68	
32	E. GREEN,	10	1		4		6	1	65	
33	E. GREEN,	3			2			2	67	
34	ELIHU DUTCHER, E. GREEN,	6							73	
35	E. DUTCHER,	59	5		5		1	2	107	
36	E. DUTCHER,*		1				1		111	
37	E. DUTCHER, T. S. ROGERS,				6			4	101	
38	I. CHILDS, E. DUTCHER,	20	1		2		4	2	116	
39	I. CHILDS, E. DUTCHER,				4		4	1	107	
1840	....., C. Bannister,				4			2	100	
41	....., C. Bannister,	1		1	5	12	1	2	82	
42	....., C. Bannister,			3	4			4	81	
43	D. W. GIFFORD,				3			1	78	
44	MATTHEW BATCHELOR,	5	10		1			3	88	
45	M. BATCHELOR,	15	5		4		1	3	100	
46	M. BATCHELOR,		1		2		1		98	
47	M. BATCHELOR,	1							99	
48	M. BATCHELOR,	13		2	2			2	110	
49	M. BATCHELOR,	11			2		1	2	116	
1850	M. BATCHELOR,	1	1	1			2	1	118	7 00
51	M. BATCHELOR,	2			6		1		112	
52	M. BATCHELOR,				2			1	110	
53	M. BATCHELOR,* No report,								110	

PROVIDENCE CHURCH, N. Y.—CONSTITUTED IN 1791.

1792	....., Called 3 New Gallo- way at first,								67	
93	—, No report this year,								67	
94	JONATHAN FINCH,	9			9		3		63	
95	J. FINCH,	3			1		2		63	
96	—, (Called 1st Providence,)	5			1		1		63	
97	J. FINCH,	6					5	3	61	
98	J. FINCH,	1			2		2	1	59	
99	J. FINCH,* No report,								59	
1800	J. FINCH,	44			7		3		95	
01	J. FINCH, These 2 churches united this year and are after called <i>Providence</i> .	44			2		7		132	
02	J. FINCH,	23					3	2	150	
03	J. FINCH,*	5							155	
04	J. FINCH,	9			22		2	2	127	
05	J. FINCH,	3					4		126	\$5 00

PROVIDENCE CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D.	LETT'R	RES'T'D	DISM'D	DROP'D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
49	M. H. NEGUS,* T. T. ST JOHN,*		2		2		3	3	87	20 93
1850	M. H. NEGUS, T. T. ST. JOHN,* [JOHN,*		4	1	1		1	1	82	10 00
51	WM. GARNETT, T. T. ST.	14	5	1	6	4	1		98	145 00
52	—, T. T. ST. JOHN,		3		6				95	5 00

PROVIDENCE, (SECOND) CHURCH, N. Y., CONSTITUTED
DEC. 31, 1794.

1795	LEMUEL COVELL, (Ch. called 4th New Galloway,)								48	
96	L. COVELL, (2d Providence	4					1	1	50	
97	L. COVELL, [now,)	5							55	
98	L. COVELL,	4					5		54	
99	—, No report,								54	
1800	—, No pastor,						4	1	45	
01	(United with 1st church.)									

RUPERT CHURCH, VT., CONSTITUTED MAY 25, 1803.

1803	ALVIN WALES, (In Vermont								32	
04	A. WALES, [Association,)	40							72	
05	A. WALES,								102	
06	A. WALES,	2			2		3		104	
07	A. WALES,				2		24	2	73	
08	A. WALES,	2					5		70	
09	—, No pastor,	8			5		1		75	
1810	—, "						1	1	73	1 81
11	—, "	1					1	1	72	
12	Peter W. Reynolds,	3			1		1	1	72	
13	P. W. Reynolds,	1						1	72	
14	P. W. REYNOLDS,	21							93	
15	P. W. REYNOLDS,	4	1					1	97	
16	P. W. REYNOLDS,*	1	3						100	3 00
17	P. W. REYNOLDS,	53	10		2		4		157	
18	P. W. REYNOLDS,	11	4						172	
19	P. W. REYNOLDS, (In the Manchester Body,)	2	1				2	1	153	
1820	P. W. REYNOLDS,									
21	P. W. REYNOLDS,								98	
22	P. W. REYNOLDS,								98	
23	P. W. REYNOLDS,	4	1				4	1	98	

SALEM CHURCH—CONTINUED.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	BY LET.	RES'D	DISM'D	DROPP'D	EXC'D	DED	TOTAL.	MONIES FOR BENEV'T.
09	O. WARREN,	64			11		1	1	140	6 54
1810	O. WARREN,	3			11				132	11 68
11	O. WARREN,				4		2	3	123	8 87
12	SAMUEL M. PLUMB,	2			12		2	1	83	
13	S. M. PLUMB,	6					1	4	84	13 52
14	O. WARREN,	3			5		1		86	
15	THOMAS BAKER,	2	2		4		2	1	76	
16	T. BAKER, (In Saratoga As- sociation,)	1	1		3		2		74	
17	T. BAKER,	46	4		4		2	2	116	
18	T. BAKER,	18	2	1	7				140	
19	—, Letter sent,	1	3		3		2		139	
1820	WM. M'CULLER,		4		9		2		132	
21	W. M'CULLER,		2				3		131	
22	W. M'CULLER,	1	5		2		1		134	
23	W. M'CULLER,		5	1	4		3	1	132	
24	W. M'CULLER,		3				2	1	132	
25	W. M'CULLER,		9	3	2		4	3	134	
26	W. M'CULLER,		1		1			1	133	
27	W. M'CULLER, (In Washing- ton Association,)								124	
28	BURTON CARPENTER,	47	5		6		2	1	120	14 35
29	B. CARPENTER,	7	6		1		9	3	120	18 50
1830	B. CARPENTER,	4	3		2		-2		123	20 13
31	B. CARPENTER,	17	4		9			6	129	32 35
32	—, No report,								129	
33	ANTHONY CASE,	7	1		8		3	2	130	34 00
34	—, No minutes,								126	
35	<i>Daniel Harrington,</i>				16		4	1	105	29 16
36	—, No pastor,	4	2		8		1	1	102	11 50
37	ARCHIBALD KENYON,				12	7	6	2	60	
38	SIDNEY A. ESTEE,	31	7	1	6		1		92	
39	S. A. ESTEE,	1	3		4		4	1	87	18 00
1840	WM. BRAND, No report,									
41	WM. BRAND,		2				3		55	
42	P. B. FISK,		4		8		2	1	48	
43	EDWIN WESCOTT,	18	3	5	7		1		61	
44	E. WESCOTT,	28	9	1	8				91	13 74
45	E. WESCOTT,		7		1		3	1	93	5 76
46	<i>James J. Peck,</i>		3		10		4	2	81	18 00
47	J. J. PECK,		4		3			1	81	3 12
48	J. J. PECK,	20	6	1	1				93	3 25
49	—, No pastor,		5				1		97	63 51
1850	WINTHROP MORSE,		5		1		2	2	98	40 56

SALEM CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D	LETT' R	RES'T' D	DISM' D	DROP' D	EXCUL' D	DIED	TOTAL	BENEVO- LENT MONIES
51	W. MORSE, D. ELDRIDGE,		8		2		3	2	99	59 88
52	OSCAR F. A. SPINNING, D. ELDRIDGE,		7		1			1	117	269 96
53	O. F. A. SPINNING, D. EL DRIDGE, S. A. ESTEE,		14	12	11		5	5	122	16 63

SANDISFIELD CHURCH, MASS., CONSTITUTED IN 1779.

86	JOSHUA MORSE,* No report,								50	
88	J. MORSE,		1						50	
89	J. MORSE,		9						59	
1791	J. MORSE,		24				2	5	64	
93	J. MORSE,*		11				1		88	
94	J. MORSE,*								88	
95	J. MORSE,*								88	
96	—, Pastor dead,		9		4		2	2	89	
97	—, “				1		1	1	88	
98	—, “		1				1	2	86	
99	—, “		76		2				162	
1800	JESSE HARTWELL,		9		2			3	165	
91	J. HARTWELL,*								165	
02	J. HARTWELL,		3		8			1	158	\$2 50
03	J. HARTWELL,				1		1	1	157	
04	J. HARTWELL,*		8		3		2	2	154	
05	J. HARTWELL,		1		4		1	1	149	6 00
06	J. HARTWELL,		2		4		1		119	
07	J. HARTWELL,		21				2	2	138	3 00
08	J. HARTWELL,		3		1		2	3	135	
09	J. HARTWELL,				2		2		131	
1810	J. HARTWELL,*								131	
11	J. HARTWELL,		3		1		1	2	124	
12	J. HARTWELL,		4				1	2	129	
13	J. HARTWELL,*								129	
14	J. HARTWELL,		4		1		1	3	128	
15	J. HARTWELL,		2		3		1	2	125	
16	J. HARTWELL,		29				2		154	44 81
17	J. HARTWELL,				6		2	3	144	17 20
18	J. HARTWELL,*		12		6		1	1	148	22 92
19	J. HARTWELL,*								148	
1820	J. HARTWELL,			1	1	3			147	5 42
21	J. HARTWELL,				1			4	142	7 15
22	J. HARTWELL,			1	4			3	136	
23	J. HARTWELL,				2		1	4	129	50

SANDISFIELD CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D	LETT' R	REST' D	DISM' D	DROPP' D	EXCL' D	DIED	TOTAL	BENEVO- LENT MONIES
24	J. HARTWELL,						2	3	124	\$3 00
25	J. HARTWELL,						1	3	120	
26	J. HARTWELL,		1				4	3	114	8 06
27	Letter by Elder Doty,	2			2			1	114	
28	[Joined the Berkshire As- sociation.]									
29	—, No pastor,					8		1	54	21 72
1830	HENRY C. SKINNER,	2	4				1	5	54	17 00
31	H. C. SKINNER,	5	2		1		1	1	58	32 00
32	—, Letter,							1	57	
33	JOHN WILDER,	6	1	1				2	58	4 03
34	J. WILDER,		1						59	13 56
35	J. WILDER,	1		1	4			2	54	8 75
36	J. WILDER, (united,)	1			2		1	2	49	25 41
37	J. WILDER, (The 2 churches)								81	39 56
38	—, Edwin G. Sears,	3	8		2				90	8 50
39	JAMES SQUIRE,	5	6					2	95	31 00
1840	J. SQUIRE,	2	2		5			2	92	28 03
41	JOHN HIGBY,	26	10		3	2		2	118	73 00
42	J. HIGBY,	7	7		2			3	127	91 60
43	J. HIGBY,	21	12		2			1	157	67 20
44	J. HIGBY,		3		1		2	3	154	66 06
45	J. HIGBY,		2		1			5	150	73 50
46	JOSIAH T. SMITH,	1	6		6		1	4	147	71 13
47	J. T. SMITH, A. B. HUBBARD,	11	9		6			2	159	83 42
48	J. T. SMITH, A. B. HUBBARD,	2	6		4		1	1	161	81 73
49	J. T. SMITH, A. B. HUBBARD,	14	2	1	12		2	3	161	108 50
1850	J. T. SMITH, A. B. HUBBARD,				10		2	1	145	118 49
51	J. T. SMITH, A. B. HUBBARD,		1					1	145	155 07
52	T. G. WRIGHT, A. B. HUBBARD,	8	8		6		1	3	151	86 00

SARATOGA SPRINGS CHURCH, N. Y., CONST'D 1793.

1794	(Called 2 Saratoga for yrs.								22	
95	—, No pastor,	4							26	
96	—, “	3					1		28	
97	—, “	3							31	
98	—, No account from,								31	
99	—, “								31	
1800	—, No pastor,	14							40	
01	ELISHA P LANGWORTHY,	6					2	1	44	
02	E. P. LANGWORTHY,	12							56	2 00
03	E. P. LANGWORTHY,*	6			1		2	1	56	1 00

SARATOGA SPRINGS CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT'R	REST'D	DISM'D	DROPP'D	EXC'D	DIED.	TOTAL.	MONIES FOR BENEV.
04	—,	9			1				64	1 55
05	—,	6					1	1	68	
06	E. P. LANGWORTHY,	16			3		2	1	78	
07	—, No report,								78	
08	E. P. LANGWORTHY,	9			10		3	2	72	4 03
09	E. P. LANGWORTHY,	15			2		1		94	6 61
1810	E. P. LANGWORTHY,*	1			5		1	2	76	
11	E. P. LANGWORTHY,	42							118	8 18
12	E. P. LANGWORTHY,	30					2	2	144	25 00
13	E. P. LANGWORTHY,*	7					2	1	148	
14	E. P. LANGWORTHY,	2			1		3	2	144	2 00
15	E. P. LANGWORTHY,*						3	1	140	
16	E. P. LANGWORTHY,*				7		3	1	129	
17	E. P. LANGWORTHY,	12	5		4		3	1	138	2 46
18	E. P. LANGWORTHY,	15	8		11		1	1	148	12 68
19	FRANCIS WAYLAND,	8	7	2	1				162	16 00
1820	F. WAYLAND, E. P. LANG- WORTHY,* [WORTHY,*	10	6		2		2		93	1 50
21	F. WAYLAND, E. P. LANG-	3	8		4		1	2	103	8 50
22	F. WAYLAND,		3		6		3		97	
23	E. P. LANGWORTHY,	1	6		6		1	1	92	2 00
24	E. P. LANGWORTHY,*	18	9	3	6		1		113	3 00
25	E. P. LANGWORTHY,		6		3		7	1	109	54 42
26	—, No pastor,	1	3		6		1	1	105	8 91
27	—, "	5	2		3		3		105	11 18
28	—, "	4	1		2		6	4	99	11 84
29	Joshua Fletcher,	7	4		1		2	4	102	8 50
1830	J. FLETCHER,	39	16	1			4	2	149	12 00
31	J. FLETCHER,	9	15	1	6		3		158	34 40
32	J. FLETCHER,	11	12	1	11		3	3	164	37 64
33	J. FLETCHER,	6	4		19		7	2	147	50 69
34	J. FLETCHER, L. Covell,	66	8	1	9		2	4	207	40 18
35	J. FLETCHER,	5	6		17		6	4	191	44 32
36	J. FLETCHER,	1	8	1	11		3	5	182	165 46
37	J. FLETCHER,	12	14	2	17		9	3	175	232 37
38	J. FLETCHER, [HAFF,	2	4		8		1	3	169	102 16
39	J. FLETCHER, HEMAN H.	6	17	1	10		2	1	162	152 54
1840	J. FLETCHER, H. H. HAFF,	59	9	7	11		1		214	210 89
41	J. FLETCHER,		9		10		4	1	208	92 35
42	J. FLETCHER,	6	16		2		5	3	228	334 90
43	J. FLETCHER,	44	25	2	20		11	3	266	154 05
44	J. FLETCHER,	3	6		15		2	3	255	139 00
45	J. FLETCHER,		4		11		5	4	239	194 23
46	J. FLETCHER,	3	6		28		3	2	215	111 26

SARATOGA SPRINGS CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	Let- ter'd	Resi- d	Dis- m'd	Drop- p'd	Excl- d	Died	TOTAL	BENEVO- LENT MONIES
47	—, J. FLETCHER,		3	1	5		2		201	14 00
48	A. KINGSBURY,	2	8		5	21	2	1	182	214 25
49	A. KINGSBURY,	15	9	1	8		5	4	190	76 25
1850	A. H. STOWELL,	63	27	1	6			2	272	114 67
51	A. H. STOWELL, H. SLADE,	18	16	1	22		3	7	275	320 81
52	A. H. STOWELL, H. SLADE,*	4	29	1	12		7	4	286	522 19
SAVOY (FIRST) CHURCH, MASS., CONST'D ABOUT 1786.										
1790	—, (Church called Bullock's								57	
91	—, * [Grant at first.)	2					2	1	56	
92	—, No minutes,									
93	N. HASKINS, (No changes								55	
94	N. HASKINS, [for years.)								55	
99	N. HASKINS, (Church called									
	Savoy,)								32	
1800	N. HASKINS,* No report,								32	
01	N. HASKINS,* "								32	
02	N. HASKINS,* "								32	
03	—, Pastor died,	62		3				2	89	
04	—, No pastor,	38		4			5		112	
05	—, "	2		5			2		107	
06	—, No report,								107	
07	—, No pastor,								107	1 00
08	—, No report for years,									
1811	PHILIP PEARCE,								39	
12	P. PEARCE,*	4							43	2 25
13	P. PEARCE,	12					1	1	53	
14	P. PEARCE,	7		11			1	3	53	2 25
15	P. PEARCE,* No report,									
16	P. PEARCE,* Letter,	13		5				1	54	
17	P. PEARCE,*	1		3			4	2	44	
18	—, No report,								44	
19	—, "									
1820	Asa Todd,								34	
21	A. TODD,* No report,									
22	—, No pastor,	3					2		42	
23	DAVID WOODBERRY,		4	3				2	41	
24	D. WOODBERRY,	21	5	1				1	71	
25	BENJ. F. REMINGTON,	2	2	2				1	99	
26	B. F. REMINGTON,	12	1				1	2	109	2 40
29	B. F. REMINGTON, (In Berk- shire Association,)	19		15			2	2	101	24 70
1830	B. F. REMINGTON,	7		4			1	1	102	28 55
31	George Walker,			4			1	1	95	24 07

SAVOY CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'T'D	DISM' D	DROPP' D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
32	NATHANIEL M'CULLOCK,	1	2		19		3	1	75	8 56
33	N. M'CULLOCK,	20	3	1	2		1	2	96	7 80
34	—, <i>Roswell P. Whipple,</i>	1	2		8		3	2	86	16 54
35	<i>R. P. Whipple,</i>		1		4		2	4	76	10 25
36	R. P. WHIPPLE,	9	2		5		2	2	78	2 00
37	R. P. WHIPPLE,	1	1		4		2		74	
38	AMOS DEMING,	2			9			1	64	
39	A. DEMING,	1			2		2	2	59	
1840	A. DEMING,	3	5	2	1		2	2	64	3 06
41	A. DEMING,	1	4		3		3	*	63	9 86
42	A. DEMING,	4	3				1	2	68	32 10
43	A. DEMING,	31	6	1	1		1	1	103	15 50
44	A. DEMING,						4		98	16 85
45	A. DEMING,		1		2		3	1	93	19 07
46	A. DEMING,				1			3	89	41 24
47	A. DEMING,	1			2			1	87	70 05
48	A. DEMING,*	10	1	1	2			1	97	42 70
49	A. DEMING,		1		2		1	1	92	82 40
1850	A. DEMING,	1	1		6			3	85	27 17
51	A. DEMING,	2	1	2	2		3	3	82	46 87
52	—, No pastor,		2		3			2	79	18 85

SCHENECTADY CHURCH, N. Y., CONST'D IN 1822.

1823	—, <i>David W. Elmore,</i>								45	
24	NATHAN N. WHITING,	21	5		1			1	71	
25	JOHN COOPER,	12	12		7		3	1	78	
26	J. COOPER,	4	9		3		5	1	80	
27	J. COOPER,	18	7						102	
28	—, No pastor,	7	5				1	1	100	
29	—, "			1	6		3		80	
1830	RICHMOND TAGGART,		5		5			1	79	
31	—, No pastor,	2	2	1	8		2		70	
32	ABRAHAM D. GILLETTE,	48	17	1	10		3	2	122	60 00
33	A. D. GILLETTE,	55	14	1	5		1		183	142 50
34	A. D. GILLETTE,	58	5	1	7		1	2	242	86 00
35	J. M. GRAVES,	7	6		15		3	5	232	138 25
36	—, No pastor,	4	8		23		4	4	218	38 50
37	PHILANDER D. GILLET,	42	17		11		2		243	28 50
38	—, No pastor,	35	3		15			1	260	26 00
39	CONANT SAWYER,	54	16	1	19		8	2	285	72 00
1840	C. SAWYER,	71	19		24		11	3	304	240 38
41	ABNER WEBB,	8	12		13		6	8	242	40 75
42	LEROY CHURCH,	9	16	3	21	8	8	5	263	20 75

SCHENECTADY CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D	LETT' E	RES' D	DISM' D	DROP' D	EXCH' D	DE' D	TOTAL.	MONIES FOR BENEV.
43	L. CHURCH,	81	10	8	26	1	2	6	327	56 00
44	L. CHURCH,	3	9	1	23		9	4	304	45 23
45	WM. ARTHUR, L. CHURCH,	1	12		27	5	11	5	269	58 00
46	WM. ARTHUR,	1	2		17		3	5	247	
47	—, HORACE G. DAY,	3	7		26	7	2	5	217	101 00
48	H. G. DAY,	2	10		14	31	16	2	167	21 00
49	H. G. DAY,	2	8	1	5	4	1	4	163	64 43
1850	H. G. DAY,	10	14	3	10		5	3	184	
51	H. G. DAY, L. BAILEY,	3	6	2	14	1	5	4	171	
52	H. G. DAY, NORMAN FOX,	8	12	4	11		5	5	179	48 50
53	H. G. DAY, N. FOX,		23		7	4	2	3	184	96 50

SCHUYLERVILLE CHURCH, N. Y., CONST'D ABOUT 1790.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D	LETT' E	RES' D	DISM' D	DROP' D	EXCH' D	DE' D	TOTAL.	MONIES FOR BENEV.
	(Called 1st Saratoga for many years.)									
1791	SAMUEL ROGERS,								47	
93	S. ROGERS,	12					5	2	73	
94	S. ROGERS,	40							113	
95	S. ROGERS,	11		44				2	80	
96	—, No report,									
97	—, No pastor,	3			2			1	52	
98	—, " "	2							54	
99	—, No report,									
1800	—, No pastor,	1			7		4	1	28	
01	—, " "	26			2		1	1	60	
02	JOSEPH CRAW,	2			2				60	
03	J. CRAW,	8					1	1	66	
04	J. CRAW,	4			8			1	61	
05	J. CRAW,								60	
06	J. CRAW,	2			3		1	1	57	
07	J. CRAW,	2			5		1	1	52	2 37
08	J. CRAW,	2			1		1		53	3 00
09	J. CRAW,	6					1	1	58	3 00
1810	J. CRAW,				1		3	1	53	3 75
11	J. CRAW,	2			1				54	3 12
12	—, (Elder Craw dead)	4			3			3	52	
13	AZABIAH HANKS,	2			5		2	3	44	
14	—, No report,								44	
15	JOHN COLBY,				5			2	37	
16	J. COLBY,	10	3		1		1		48	
17	J. COLBY,	16			5		1		58	
18	J. COLBY,	2			5			2	53	1 00

SCHUYLERVILLE CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAPT'D	LETT'g	RES'D	DISM'D	DROPP'D	EXCL'D	DIED.	TOTAL.	MONIES FOR BENEV.
19	J. COLBY,*	1			3				51	
1820	J. FINCH, J. COLBY,*	28	1		1				80	2 21
21	J. FINCH, J. COLBY,	4			7		1	1	75	
22	J. FINCH,		2		3		2		68	
23	J. FINCH,				1		1	1	65	
24	J. FINCH,*		1				1	2	64	
25	J. FINCH,	3	2		10			2	57	2 75
26	J. FINCH,							1	56	
27	J. FINCH,		1						56	
28	J. FINCH,				1				50	1 00
29	J. FINCH,* No report,								50	
1830	J. FINCH,				6			3	34	
31	J. FINCH, [sociation,)		1		1			1	33	
32	J. FINCH, (In Bottskill As-	1	1		1			1	36	
33	SYLVESTER S. PARR,	26	7		1			1	69	16 15
34	S. S. PARR,	62	18		5			1	143	1 50
35	CHARLES B. KEYES, (Re- turn'd to Saratoga Body,)	16	9		4		3	2	162	
36	—, J. W. Olmstead, (Ch- now called Schuylerville,)	5	8		26		1	2	142	18 53
37	JOS. W. SAWYER,	1	9		7			3	142	66 40
38	—, No report,								142	
39	PHILANDER D. GILLETTE,	27	4		16		3	4	123	51 22
1840	P. D. GILLETTE,	22	10		4		1	1	149	11 29
41	J. MURPHY,		3		4			5	144	23 09
42	J. MURPHY,	6	6	2	7		1		131	34 00
43	BENJAMIN F. GARFIELD,*	74	8		7			3	203	28 43
44	B. F. GARFIELD,	37	20		7		7	5	251	51 78
45	B. F. GARFIELD,	1	5		4		8	6	239	20 00
46	B. F. GARFIELD,	2	1		11		2	2	219	17 00
47	—, No report,									
48	WM. HUTCHINSON,		17	1	15		3	4	206	90 35
49	—, No pastor,								206	
	—, “							1	205	
1850	—, “							1	205	
51	C. B. KEYES,	3			5	87		1	115	32 60
52	—, No letter,								115	30 00

SCHODACK CHURCH, N. Y., CONSTITUTED IN 1780.

1786	(Ch. called New Bethlehem								17	
88	—, No report, [for yrs.								30	
89	....., No pastor,	3			6		4		27	
1791	....., “							1	18	
93	....., “	17						1	33	

SCHODACK CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT'r	RES'D	DISM'D	DEOP'D	EXOP'D	DIED.	TOTAL.	MONIES FOR BENEV.
94	—, No pastor,	12					2	1	42	
95	....., "	3			3			1	41	
96	....., "	9			1		1		47	
97	STEPHEN OLMSTEAD,	7					2	1	51	
98	S. OLMSTEAD,	4			2		1	1	53	
99	S. OLMSTEAD, (Ch. called	17			2		5		62	
1800	S. OLMSTEAD, [Schodack,)	33			2		1		92	
01	S. OLMSTEAD,	4					5		91	
02	S. OLMSTEAD,	1			3		4	2	83	
03	S. OLMSTEAD,				7		4	1	71	
04	S. OLMSTEAD,	10			1		1	1	78	2 15
05	S. OLMSTEAD,	7			2		2	2	79	3 50
06	S. OLMSTEAD,	1			1		6		73	
07	S. OLMSTEAD,						2	2	69	
08	S. OLMSTEAD,	4			2		2		69	
09	S. OLMSTEAD,	3			2		1	1	68	24 16
1810	S. OLMSTEAD,	2					1		69	4 00
11	S. OLMSTEAD,						1		68	3 00
12	S. OLMSTEAD,	10			3		2	1	72	4 00
13	S. OLMSTEAD,	19					1	1	89	7 50
14	S. OLMSTEAD,	2			1		1		89	21 63
15	S. OLMSTEAD,	4			6		1	1	84	8 25
16	S. OLMSTEAD,	9			2		1	3	85	10 00
17	S. OLMSTEAD,	21			2		2	2	100	
18	S. OLMSTEAD,	34	7		9		1	1	130	10 00
19	S. OLMSTEAD,	19			3		6	2	140	34 36
1820	S. OLMSTEAD,	1	2		2		2		139	22 00
21	S. OLMSTEAD,	2			2		2	1	121	21 83
22	S. OLMSTEAD, (Dism'd mem- bers to form 2d Nassau,)	1		1	35		2	2	86	17 95
23	S. OLMSTEAD,			1	8		2		75	19 75
24	S. OLMSTEAD,	9	2		2		5		80	20 14
25	S. OLMSTEAD,	2			3		1	1	77	20 02
26	S. OLMSTEAD,				1		5	1	70	18 86
27	S. OLMSTEAD,	1			1		2	2	66	20 07
28	S. OLMSTEAD,			1	2		1		64	15 44
29	S. OLMSTEAD, <i>D. W. Elmore,</i>	2	2		4		1		63	18 22
1830	S. OLMSTEAD, <i>D. W. ELMORE,</i>				2		1		60	
31	S. OLMSTEAD, {died 1832,)	3	1	1				1	64	25 40
32	C. C. WILLIAMS, (Elder O.	16		1	18			1	66	22 62
33	C. C. WILLIAMS,	3			6			2	67	21 00
34	DAVID FORD, (Dism'd from	1	1		6		1	1	58	7 18
38	JOSEPH D. ROGERS, [Body,)	10	5	3					48	
39	WILLIAM HARRIS,		2				1		49	10 37

SHAFTSBURY FIRST CHURCH—CONTINUED.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	By LET.	Rest'd	Dis'm'd	Drop'd	Excl'd	DIED	TOTAL.	MONIES FOR BENEV'T.
1793	—, <i>Cyprian Downer,</i>							2	45	
94	—, <i>C. Downer,</i>	1			1				45	
95	—, No report,								24	
96	—, “								24	
97	—, “								24	
98	—, “								29	
99	—,				3			1	97	
1800	—, <i>C. Downer,</i>	73						3	98	
01	ANDREW HARPENDING,	4			1			3	97	
02	A. HARPENDING,							2	94	
03	—,	2						1	95	4 00
04	ISAIAH MATTISON,				2			4	89	
05	I. MATTISON,								89	2 91
06	I. MATTISON,*	2						2	87	
07	I. MATTISON,	19						2	103	2 00
08	I. MATTISON,							1	101	5 50
09	I. MATTISON,							1	99	4 85
1810	I. MATTISON,							2	97	3 05
11	I. MATTISON,	33							130	
12	I. MATTISON,	6							136	4 50
13	I. MATTISON,				5			1	126	
14	I. MATTISON,	2						4	124	
15	I. MATTISON, [by request,)	3			1			2	124	4 00
16	I. MATTISON, (Church dism'd	4							128	
19	I. MATTISON, (Return'd of its								85	
1820	I. MATTISON, [own accord,)	2						1	85	
21	I. MATTISON,		2	1	5			9	73	50 00
22	I. MATTISON,	5	1		3			1	75	15 50
23	I. MATTISON,				2				73	10 50
24	I. MATTISON,							3	65	15 50
25	I. MATTISON,	34	2		1			1	99	10 50
26	I. MATTISON,	5	1	1	2			1	102	9 75
27	I. MATTISON,*	39	3		15				130	8 75
28	I. MATTISON,		2		4			2	127	
29	I. MATTISON,	1	2		2			1	125	
1830	I. MATTISON,		2	1				2	126	
31	I. MATTISON,	1						2	125	
32	I. MATTISON,	49	3	2	3			1	170	24 12
33	I. MATTISON,		4		1			1	167	
34	I. MATTISON,	22	1		5			3	182	
35	I. MATTISON,	1	3		6			5	175	
36	I. MATTISON, R. R. BENNETT,	1	3		6				173	
37	I. MATTISON, R. R. BENNETT,	1	3					3	175	
38	I. MATTISON,	3	4					2	178	

SHAFTSBURY (FOURTH) CHURCH, VT., CONSTITUTED
AUG. 19, 1783.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT'B	RES'T'D	DISM'D	DROP'D	EXUL'D	DIED	TOTAL	BENKVO- LENT MONIES
1789	CALEB BLOOD,								124	
1791	C. BLOOD,	2					3		127	
93	C. BLOOD,	5						1	127	
94	C. BLOOD,	7			4			3	125	
95	C. BLOOD,	33			1		2	1	160	
96	C. BLOOD,	4						1	168	
97	C. BLOOD,	2			2		1		170	
98	C. BLOOD,	5			2		2		171	
99	C. BLOOD, Great revival!	171			2		4		336	
1800	C. BLOOD,	7			3		2	2	366	
01	C. BLOOD,	5			3		4	1	363	
02	C. BLOOD,	2			2		5	2	356	
03	C. BLOOD,	2			4		5	4	349	13 94
04	C. BLOOD,								344	
05	C. BLOOD,	17			4		4	1	352	9 96
06	C. BLOOD,	5			3		2	1	358	6 24
07	C. BLOOD,						2	1	355	10 25
08	—, C. Downer,	1					5		298	7 30
09	I. MATTISON, ($\frac{1}{2}$ time for y'rs)	3			4		3	2	292	4 85
1810	I. MATTISON,	3					1	2	289	11 16
11	I. MATTISON,	81			8		2	3	375	36 75
12	I. MATTISON,	23			3		3	3	389	11 00
13	I. MATTISON, <i>Elon Galusha</i> ,*	2			50†		1	4	336	
14	I. MATTISON,	2			9		3		326	10 00
15	I. MATTISON,	1					4		323	27 64
16	J. MATTISON, <i>ELON GALUSHA</i>	2			1		2	6	316	
17	I. MATTISON,	7			2			2	319	
18	—, <i>Truman Galusha</i> ,	24					4		339	37 00
19	I. MATTISON,	4			8		15		214	58 85
1820	I. MATTISON,	3			7		2	8	200	
21	I. MATTISON,				9		5		178	52 25
22	I. MATTISON,		2		1		4		175	18 76
23	I. MATTISON,		1				6	3	167	17 17
24	I. MATTISON,		1		2		2	3	162	15 06
25	I. MATTISON,	2			4		4	4	152	12 82
26	SAMUEL SAVORY,*	1	6	1	6		1	1	152	15 90
27	S. SAVORY,	2	2		4		4		149	11 00
28	DANIEL TINEHAM,		1		6		3	2	139	
29	CYRUS W. HODGES,						1	3	135	
1830	C. W. HODGES,	35	3		6		3	1	166	
31	C. W. HODGES,*	1	1				1	2	165	
32	C. W. HODGES,	38	3		3		1	2	200	

STAMFORD CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES' D	DISM' D	DROP' D	EXCL' D	DIED.	TOTAL.	MONIES FOR BENEV.
1830	W. G. JOHNSON,	10	6	1			1	1	50	
31	—, No pastor,	2	1		5				48	\$7 89
32	Truman Hendryx,	2		1	4		4	1	44	
33	—, No pastor,				2		1		39	
34	—, " "				2		1		36	
35	—, Merritt House,	36	7		3			1	76	
36	—, No report for 2 years,								76	
38	RANSOM O. DWYER,	2	5				2	1	59	
39	R. O. DWYER, [Body,		3		4		4		53	
1840	—, No report. Left the								53	
41	—, (In Berkshire Ass'n),								49	
42	—, A letter sent,	4	1		4			1	50	
43	J. H. WELLS,		6		5		1		44	
44	J. H. WELLS.*	4	4		5		3		46	
45	—, J. H. WELLS,				1				45	
46	—, No pastor,				2				42	
47	—, " "				3		3		38	
48	HARVEY CROWLEY,*		1					1	38	1 00
49	H. CROWLEY,	2	5		3				40	1 00
1850	H. CROWLEY,		6		3				41	2 00
51	H. CROWLEY,	2	1		4			2	38	10 00
52	D. AVERY,		2	3	4				40	2 50

STEPHENTOWN CHURCH, N. Y., CONSTITUTED JUNE
16TH, 1796.

1797	ROBERT NILES. (Called 2nd								54	
98	R. NILES, [church,)	8			2			2	58	
99	R. NILES,	10			1				68	
1800	R. NILES,*	14			3		1		77	
01	R. NILES.* No report,								77	
02	R. NILES,	3			3		3	3	73	
03	—, No pastor,	2			3		2	1	69	
04	—, do do (ch. called	1							68	
05	—, do do [Stephent'n,)	1							65	
06	—, do do No report for years,									
09	—, No pastor yet,	1			4		3		52	
1810	JULIUS BEEMAN, No report for 2 years,									
12	J. BEEMAN. No report,	9			1		1	3	58	
13	J. BEEMAN,	7						2	63	
14	J. BEEMAN,	4			1		4	1	61	

STEPHENTOWN CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS	BAP- TIZ'D	LETTER	REST'D	DISM'D	DROP'D	EXC'D	DEAD	TOTAL	BENEV. MONIES.	
15	J. BEEMAN.* No report,								61		
16	J. BEMAN,*	8			2			2	61		
17	J. BEEMAN, <i>Elnathan Sweet,</i>	118			2			1	193		
18	—, <i>E. Sweet,</i>	6	3		4		1	2	198	\$10 37	
19	—, <i>E. Sweet.</i> No report,								198	8 69	
1820	MATHEW JONES, E. SWEET,	14	6	1	12		19	1	185		
21	M. JONES,	12	2		1		4		195		
22	M. JONES,*	3	2	1	2		1	1	193		
23	M. JONES,	12	3				1	4	202		
24	M. JONES,	16	3		2		3	4	212		
25	M. JONES,*	5			2		4	1	199		
26	M. JONES,*				19		4	4	172		
27	M. JONES. Precious revival!	51	2		2		5		218	25 11	
28	M. JONES,*	16	8		3		4	1	230		
29	M. JONES.* Letter sent,	2			3	5	2	2	226		
1830	M. JONES,				3	6	10	5	202		
31	M. JONES,*					4	2	4	191		
32	M. JONES,* [town Body,)	48	3	1	11		8	3	221		
33	M. JONES, (Now in Stephen-	2	2	1	3		1	1	221		
34	M. JONES,				2		1	1	218	16 00	
35	M. JONES,*	8		1	6		5	2	215	16 51	
36	M. JONES,*		1		14		6	3	193	5 00	
37	M. JONES,*						4	2	187		
38	M. JONES,			1	16		6	3	163	10 00	
39	M. JONES,*	3	4	1	14		5		152	40 00	
1840	M. JONES,* DANL. H. GRANT,	4	1		6		1	3	147	53 00	
41	M. JONES,* D. H. GRANT,	6	7	2	3		1	4	157	68 00	
42	M. JONES.* No report,								157		
43	M. JONES, E. SWEET,*	5	3	2	16			9	141		
44	M. JONES, E. SWEET,	2	3	2	10		3	3	132	77 09	
45	E. SWEET, M. JONES,								132		
46	E. SWEET, M. JONES,		2		3		1	5	125	10 01	
47	E. SWEET, M. JONES,	4	2		1		13	3	114		
48	E. SWEET, M. JONES,	83			4		1	2	195		
49	E. SWEET.* M. JONES,*		3				2	2	194	56 26	
1850	E. SWEET. M. JONES,*	2	5				13	1	2	185	15 00
51	E. SWEET.* M. JONES,*	3	2		1	1	2	3	183	28 17	
52	E. SWEET, M. JONES,			3		6		7	162	66 32	

LEBANON SPRINGS CHURCH, † N. Y., CONST'D 1826.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D	Let't's	Res't'd	Dis'm'd	Deo't'd	Excl'd	DIED	TOTAL	BENEVO- LENT MONIES
1829	EDWIN SANDYS, (In Berks'e	2					1		74	\$4 01
1830	E. SANDYS, [Body,)		3		3				74	5 00
31	E. SANDYS,	3			2			2	71	38 32
32	E. SANDYS,*	15	1	16	2		1		85	18 00
33	E. SANDYS,	1						1	85	31 48
34	E. SANDYS,	15	3		8		2	1	92	21 50
35	E. SANDYS,								88	
36	—, M. JONES, $\frac{1}{4}$ the time,					10		2	71	30 10
37	SALMON HATCH,	1	2	1	2				75	
38	NORMAN N. WOOD,	4	8		1		1		83	12 50
39	N. N. WOOD,	21	7	1	3		1		106	19 00
1840	N. N. WOOD,	4					1	2	107	33 09
41	N. N. WOOD,				2			2	103	87 25
42	N. N. WOOD,	7	1	1	2		1	3	106	42 35
43	E. SANDYS, N. N. WOOD,		2					4	102	80 52
44	E. SANDYS,		5		4				99	44 00
45	E. SANDYS,		2	1			5	6	89	35 10
46	SMUEL B. WILLIS, E. SAN-							1	86	35 80
47	S. B. WILLIS, [DYS,*				6		25		55	32 50
48	G. S. STOCKWELL,	3	2	1		7		1	52	55 00
49	G. S. STOCKWELL,*	6	2	5	6				53	70 00
1850	G. S. STOCKWELL,	1			1				53	13 00
51	—, Edward M ^c Kendrie,				4			1	47	22 62
52	EDWARD CONOVER,		4			3			50	54 19

† This church was mainly from the Stephentown church,

STILLWATER CHURCH, N. Y., CONSTITUTED ABOUT 1780.

1786	LEMUEL POWERS,	1							46	
88	L. POWERS,	6							61	
89	L. POWERS,	33						5	80	
1791	L. POWERS, DAVID IRISH,	182			40		3	2	232	
93	L. POWERS, D. IRISH,	91			5		4	2	413	
94	L. POWERS,	4			93		6	2	308	
95	L. POWERS,	1			7		3		299	
96	L. POWERS,*				7			3	255	
97	L. POWERS,	1			4			2	254	
98	L. POWERS,				2		1	3	224	
99	L. POWERS,* No report,								224	
1800	—, (Elder P. died.) No changes given for years.									
1814	SAMUEL ROGERS, (Re ap- pears in Saratoga Body,)								83	
15	S. ROGERS,	13	4		8		2	2	87	4 50
16	S. ROGERS,*	1	1		1			1	124	4 00

STILLWATER CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'D	DISM'D	PROP'D	EXCL'D	DIED	TOTAL	BENEVO- LENT MONIES
1817	S. ROGERS,* No report,								124	
18	S. ROGERS,	6		14			4	2	106	
19	S. ROGERS,	2	4	1				2	109	
1820	S. ROGERS,	68	7	7				1	176	1 50
21	S. ROGERS,	3	3	1	2		3		178	
22	S. ROGERS,*		1	6			5		168	
23	...., (Eld. R. died in Feb.)			4			5	1	158	
24	DAVID BERNARD,	1	1	8			3	3	145	
25	—, No pastor,	1	1	6			8	1	130	
26	—, “			9			1	1	118	
27	—, “			5			1	1	116	
28	ELNATHAN FINCH,	3	3	1	3		3	1	115	
29	E. FINCH,		2	2	5				75	
1830	E. FINCH,		1	2	5			1	72	15 00
31	—, No report,								72	
32	HEMAN H. HAFF,	38	1	2	11			2	109	
33	—,			2					109	
34	ISAAC WESCOTT,	39	6	13			2	4	136	
35	I. WESCOTT,	35	11	1	13		1	1	167	10 79
36	I. WESCOTT,	24	10	13			2	6	180	82 00
37	I. WESCOTT,	11	5	10			1	1	185	63 40
38	I. WESCOTT,	13	12	7			2	2	198	25 55
39	—, No report,			9					112	
1840	ISRAEL KEACH,	2	3	3			1	2	74	1 00
41	I. KEACH,	43	3	4			2	116	10 00	
42	EDWARD B. CRANDALL,	1		4			6	5	102	3 45
43	....., No letter,	31	2	8				2	118	
44	C. O. KIMBALL,		3	13			1	107	4 59	
45	—, No report,								107	
46	—, No pastor,	2	2	9					102	
47	....., No report for 2 years,							1	101	
49	B. F. GARFIELD,	2	1	3	39		1	1	60	
1850	B. F. GARFIELD,	31	2	2				1	97	11 64
51	B. F. GARFIELD,	1	3					2	99	12 00
52	B. F. GARFIELD,		2					1	101	5 75

STILLWATER (VILLAGE, OR 2D,) CHURCH, N. Y., CON-
STITUTED IN 1839.

1839	I. WESCOTT, (Formed of the 1st church,)	9	8	1			2	4	89	250 44
1840	I. WESCOTT, THOMAS BRANDT	26	11	12			2	2	101	152 00
41	I. WESCOTT, T. BRANDT,*	52	13	13			2	1	150	81 33
42	I. WESCOTT,	2	30	10				2	171	44 86

STILLWATER CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D.	LETT' R	RES' D	DISM' D	DROP' D	EXCI' D	DEAD.	TOTAL.	MONIES FOR BENEV.	
1843	I. WESCOTT,	31	22		10			4	210	81 00	
44	I. WESCOTT,	23	11		19		1	4	220	181 30	
45	I. WESCOTT,	1	8		4		2	2	221	166 79	
46	I. WESCOTT, E. WESCOTT, J. A. PITTMAN,		8		10		2	1	216	279 26	
47	I. WESCOTT, E. WESCOTT, J. A. PITTMAN,*	19	10		9		2	1	233	338 65	
48	I. WESCOTT, E. WESCOTT, J. A. PITTMAN,* H. SLADE,* C. O. KIMBALL,*	2	11		2		2	3	239	338 20	
49	I. WESCOTT, E. WESCOTT,	30	10		16	28		5	230	360 25	
1850	I. WESCOTT,	19	11		2	29	10	2	4	217	242 77
51	MARVIN G. HODGE,	2	12		15			2	214	1615 80	
52	M. G. HODGE,	4	6		7	10		2	205	401 30	

TROY, (FIRST) CHURCH, CONSTITUTED A. D. 1794.

1804	ISAAC WEBB,								41	
05	I. WEBB,	34							75	
06	I. WEBB,	6					3	2	76	\$28 82
07	I. WEBB,	1			1			1	74	20 00
08	I. WEBB,	7							81	20 00
09	I. WEBB,	7						4	78	18 93
1810	I. WEBB,	8			5		1	1	79	19 50
11	I. WEBB,*	4			3			3	77	16 62
12	FRANCIS WAYLAND,	2			3		3	1	68	16 25
13	F. WAYLAND,	3					3	1	61	12 75
14	F. WAYLAND,	2			2		2	2	57	11 32
15	F. WAYLAND,	12			1		4	2	62	10 00
16	C. G. Somers, F. WAYLAND,* (United to the Hudson River Association,)	71			2		2	2	132	20 69
17	C. G. SOMERS,	79	19		5		1		230	20 12
18	C. G. SOMERS,	22	11		13		6	2	244	11 08
19	C. G. SOMERS,	46	9		6		4	2	287	33 17
1820	C. G. SOMERS,	10	6		18		7	3	276	
21	C. G. SOMERS,	7	7		21		6	4	258	
22	—, No pastor,	3	6	1	17		5	2	257	
23	LELAND HOWARD,	2	18		13		2	4	258	
24	L. HOWARD,	17	10		2	20	9	2	256	33 69
25	L. HOWARD,*	11	11		10		6	4	258	27 25
26	L. HOWARD,	7	17		14		2	7	260	17 00
27	L. HOWARD,*	30	25		26		6	1	282	34 00
28	L. HOWARD,	19	24		10		5	5	305	87 40
29	PETER LUDLOW, JR.,	3	15		50		11		257	64 40

TROY, (FIRST) CHURCH—CONTINUED.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	BY LEF	RESI'D	DISM'D	DROP'D	EXCL'D	DIED.	TOTAL	MONIES FOR BENEV.
1830	BENJ. M. HILL,	25	11	1	9		5	6	274	114 00
31	B. M. HIL,	102	20	3	7		1	3	389	98 00
32	B. M. HIL,	47	27	2	26		6	6	424	350 00
33	B. M. HILL,	19	22	6	14		6	8	443	1261 00
34	B. M. HILL,	8	13	1	11		9	1	357	800 00
35	B. M. HILL, [WELL,*	6	41	1	25		10	4	366	96 50
36	B. M. HILL, JAMES M. HAS-	100	28	4	32		3	4	459	161 00
37	B. M. HILL,	6	40	6	17			4	480	155 00
38	B. M. HILL, [WELL,*	79	24	2	36		6	5	528	82 00
39	B. M. HILL, J. M. HAS	3	23	1	16		8	8	523	201 87
1840	JOHN COOKSON, B. M. HILL, J. M. HASWELL,*	155	41	8	14		9	8	684	164 65
41	J. COOKSON, B. M. HILL, J. M. HASWELL,*	8	16	3	8		6	4	686	750 00
42	J. COOKSON, B. M. HILL, J. M. HASWELL,	20	14	3	12		7	7	697	729 00
43	L. O. LOVELL, B. M. HILL, J. A. HASWELL,*	52	23	6	112	34	13	6	453	50 00
44	....., B. M. HILL, J. M. HASWELL,*	5	9	3	45	30	8	4	387	525 00
45	GEORGE C. BALDWIN, B. M. HILL, J. M. HASWELL,*	182	16	7	26	6	5	14	541	1020 00
46	G. C. BALDWIN,	75	32	16	29	4	13	6	612	726 00
47	G. C. BALDWIN, B. M. HILL,	10	20	4	19	1	6	5	615	460 18
48	G. C. BALDWIN, [WELL,	134	43	19	23	3	24	8	753	761 24
49	G. C. BALDWIN, J. M. HAS-	32	31	3	35	9	12	5	758	950 00
50	G. C. BALDWIN, B. M. HILL, J. M. HASWELL,* [WELL,*	29	12	9	37	10	7	10	744	
51	G. C. BALDWIN, J. M. HAS-	62	23	6	28	24	6	8	769	670 00
52	G. C. BALDWIN,	11	26	2	37	9	9	9	754	3040 00
53	G. C. BALDWIN	49	21	4	22	19	7	7	773	2139 65

TROY, (NORTH) CHURCH, N. Y., CONSTITUTED IN 1843.

43	LELAND HOWARD,	2	80		1				81	17 18
44	L. HOWARD,	4	32				1		112	29 00
45	L. HOWARD,	10	41	8	6		6	1	158	64 77
46	J. H. WALDEN,*	16	23	2	27		1	3	166	26 03
47	J. H. WALDEN,	12	28	3	6		7	4	192	282 68
48	J. H. WALDEN,	63	31	2	14		4	4	265	28 83
49	JONAH G. WARREN,	4	15	1	20	1	3	4	257	577 45
1850	J. G. WARREN,	9	8	2	5	3	6	2	260	462 00
51	J. G. WARREN,	10	13	2	8	3	2	5	266	1897 47
52	J. G. WARREN,	3	13	1	9	6	5	3	241	438 80
53	J. G. WARREN,	2	4	1	10	10	3	1	221	606 81

WEST TROY CHURCH, N. Y., CONSTITUTED IN 1828.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' R	RES'T D	DISM' D	DROP' D	EXCL' D	DIED	TOTAL	BENEV- LENT MONIES.
1828	—, (Called Gibbonsville,								26	\$5 00
29	WM. CURTIS,* {and W.Troy,}		7		3				80	
1830	ASHLEY VAUGHN,		8 4						42	
31	A. VAUGHN,		48 8		6		2		90	10 10
32	A. VAUGHN,		15 6		10		4		97	121 14
33	A. VAUGHN,		12 15		4			3	117	110 00
34	A. VAUGHN,		2 16		8			2	125	10 00
35	FREDERICK S. PARKE,		2 10		25			1	99	23 50
36	F. S. PARKE,		5 25		8			2	118	23 10
37	F. S. PARKE,		27 26		1 15		3 3	3	151	15 00
38	F. S. PARKE,		8 18		1 17		5 3	3	152	17 50
39	GEO. PHIPPEN, THOS. BRANDT,		18 9		1 17		1 3	3	160	31 00
1840	THOS. S. ROGERS, G. PHIPPEN,		16 8		2 16		4 3	3	150	29 00
41	T. S. ROGERS,		7 5		4 19		16 1	1	120	24 00
42	CHARLES H. HOSKEN,		4 14		1 10		2 4	2	119	18 46
43	C. H. HOSKEN,		70 9		5 10		2 2	2	191	24 00
44	ORRIN DODGE,		13 1		8		7 1	1	189	26 00
45	ORRIN DODGE,		4 15		2 17		4 13	1	173	32 00
46	—, No pastor,		3 8		12		7 5	5	153	
47	J. C. BURROUGHS,		11		7			3	154	172 44
48	J. C. BURROUGHS,		3 19		13		5 3	3	155	150 00
49	J. C. BURROUGHS,		2 19		13		5 4	4	154	150 00
1850	J. C. BURROUGHS,		3 14		2 12		6 1	1	154	
51	J. C. BURROUGHS,		12		10		4		115	540 00
52	J. C. BURROUGHS,		2		8		6		117	229 00
53	WILLIAM ARTHUR.		1 5		1 2			3	119	193 37

COHOES CHURCH, N. Y., CONSTITUTED IN JUNE, 1839.

1839	JOHN DUNCAN,		5						31	
40	H. H. ROUSE,		9 7		9				37	
41	M. EASTWOOD,		11 2		6		4		36	\$14 01
42	J. H. DWYER,		6 10		7				46	8 00
43	—, No pastor,		13 9		18		2 1	1	47	8 25
44	H. H. ROUSE,		1 6		2		1 1	1	50	
45	JOSIAH CANNON,		1 2		2 7				40	2 50
46	SIDNEY WILDER,		9 1						33	3 00
47	S. WILDER,		30 17		15 3			1	75	6 65
48	B. F. GARFIELD, [Body,		12		3 2		1 1	1	60	
49	—, (Joined Hudson River		1 14		13		3		60	
1850	D. ROUND,		9 15		4 9		10 2	2	65	1 60
51	—, No pastor,		2		5 3				61	15 22
52	J. E. KENNEY,		39 23		2 3		1		118	110 00
53	J. E. KENNEY,		4 7		1 3		5 2	2	119	125 69

WATERFORD CHURCH, N. Y., CONSTITUTED IN 1821.

A. D.	PASTORS AND MINISTERS.	BAP- TIZ'D	LETT' r	RES'D d	D ISM'D	DISC'D	EXC'D	DIED	TOTAL	BENEVO- LENT MONIKS.
	(Set off from the church in									
1822	JOHN LAMB,* [Lansingb'h,)	4	6		1			1	26	
23	J. LAMB,		4					1	31	
24	J. LAMB.		6						37	
25	—, No pastor,		8	2	2				46	
26	J. LAMB,		4	1	3		1		47	
27	—, Letter,		13	4	3		2	1	57	
28	—, No pastor,				10		11	1	35	
29	—, No pastor,				5		4		26	
1830	—, No pastor,		6						32	
31	—, <i>Thomas Brand,</i>	3	2	5	8		2	2	30	
32	THOMAS BRAND,	1	6	1	1		1	2	33	
33	—, No report,									
34	—, Letter sent, (Dismissed from the Body,) [Body.)		1		6		2		26	
1840	H. H. ROUSE, (in the Saratoga	23	2		1				57	\$1 00
41	MARVIN EASTWOOD,		3		5		11		38	10 00
42	M. EASTWOOD,		7	2	3		2	1	42	18 02
43	M. EASTWOOD,	68	10				3		119	20 39
44	JOSIAH CANNON,	2	2		8	2	5		107	27 07
45	J. CANNON,	2	5				6	3	99	36 19
46	J. C. BURROUGHS,		10	1	9		1		96	42 80
47	BENJ. F. GARFIELD,*	9	4		4		2	2	68	
48	B. F. GARFIELD,	3			2		4	2	66	55 00
49	M. EASTWOOD,* Letter sent,	8	4		7			1	69	
1850	—, No report,								69	
51	ALFRED HARVEY,	1	6		1		1		74	142 62
52	—, No report,								74	12 13

WEST STOCKBRIDGE CHURCH, MASS., CONST'D IN 1781.

1790	—, (Called Stockb'ge chh.)								16	
91	—, No pastor,								16	
93	SAMUEL WHELPLEY, Jr.,	13					1		42	
94	S. WHELPLEY, Jr. (Called West Stockbridge,	44			2				84	
95	S. WHELPLEY, Jr., M. A.,	6			3		1		86	
96	S. WHELPLEY, A. M.,	5			7		1	2	82	
97	S. WHELPLEY, A. M.,*	3			1			2	83	
98	—, No pastor,				2		1		77	
99	EBER MOFFITT,	2			5		1	1	74	
1800	E. MOFFITT,*	7			3				77	
01	—, No pastor,				3			2	72	
02	—, do do	1			3			1	69	
03	—, do do				2				67	

WEST STOCKBRIDGE, CHURCH—CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D	LETT' R	KEPT' D	DISM' D	DROP' D	EXC'D	DIED.	TOTAL.	MONIES FOR BENEV.
04	—, No report,								67	
05	—, No pastor,	3			5			2	61	
06	—, No report,								61	
07	—, No pastor,							1	58	
08	—,	2			2				58	
09	NATHANIEL CULVER,	20			6				72	
1810	N. CULVER,	8			5				72	
11	—, No pastor,	3					1		72	
12	—, do do				2		5	2	63	\$1 00
13	—, do do	10			1				70	
14	—, do do	13			1			2	80	2 25
15	—, do do	2			2		6		78	
16	NATHANIEL OTIS,				6			2	70	
17	—, No pastor still,	7			2			2	60	
18	—, do do	12			4			1	67	10 00
19	—, No report,								67	
1820	—, No pastor,	9			2		6	2	51	
21	—, do do							1	50	
22	—, No report and in 1823, dropped from the minutes,									
27	—, Chh. re-appeared,							1	42	
28	—, A letter sent,	3	1		4				41	
29	—, No report,							1		
1830	ORSON SPENCER, [years,				1				30	
31	—, (Disappeared again for									
1843	LEWIS SELLECK,*	38	15						72	16 00
44	L. SELLECK,							1	71	38 00
45	L. SELLECK,		1				1		71	15 00
46	—, No report,	4	2	2	4			2	73	50 50
47	A. A. RUSSELL,	1	2		3			3	69	38 00
48	A. A. RUSSELL,	1			6			1	62	13 25
49	T. BENEDICT, A. A. RUSSELL,*		4		4			2	62	24 14
1850	T. BENEDICT,	4		2	12			3	52	40 35
51	T. BENEDICT,	1	2			2	1	1	51	65 45
52	T. BENEDICT,				5			1	47	25 28

WHITE CREEK CHURCH, CONSTITUTED IN 1799.

1799	ISRAEL CRAW. (Called Cam-	27							48	
1800	J. CRAW, [bridge for years,)	12			1		1		59	
01	—, No report,									
02	—, No pastor,	11			7		5	2	81	
03	—, do do	9			1		1	1	87	\$6 88
04	—, do do	2			4		5	1	80	5 87
05	JAMES GLASS,	28			2		1	1	104	4 37
06	J. GLASS,	8			3		2	2	105	2 57
07	J. GLASS,	4			10		2		97	3 00

WHITE CREEK CHURCH, CONTINUED.

A. D.	PASTORS AND MINISTERS.	BAP TIZ'D	LETT' R	RES' D	DISM' D	DEOP' D	EXOL' D	DEED	TOTAL	BENEVO LENT MONIES.
08	J. GLASS,	10			4		5	2	96	
09	J. GLASS,	14			6		1		103	6 57
1810	—, No pastor,	8			6		1		104	27 50
11	—, do do	23			1		3	1	122	1 57
12	O. WARREN,	14			7		3	2	112	
13	O. WARREN,	4			3		1	4	108	6 00
14	O. WARREN,	5			6		3	4	100	3 00
15	O. WARREN,	4			3		2	3	96	8 81
16	—, Letter sent,	4			4		1		95	1 62
17	DANIEL TINKHAM,	27			5		2	2	113	5 22
18	D. TINKHAM, [Creek,]	49	4		5		2	2	159	9 14
19	D. TINKHAM. (Ch. called W.)	1	6		1		4	2	159	4 00
1820	D. TINKHAM. No report,								159	8 52
21	D. TINKHAM,	3	7		5		3	3	128	9 07
22	D. TINKHAM,	51	1		1		3	2	162	8 54
23	D. TINKHAM,	24					5		184	7 39
24	D. TINKHAM,	28	3		2		3	2	199	24 54
25	D. TINKHAM,	2	2		12		1	3	187	12 25
26	D. TINKHAM,	9	3		2		5		192	8 85
27	D. TINKHAM,	7	3				3		202	7 13
28	—, No pastor,	3			13		3	2	187	
29	—, No report for 2 years,									
1831	D. TINKHAM. (In the Batt-)	111							247	15 70
32	D. TINKHAM, [skill Ass'n,	12	6		6		1	2	256	
33	D. TINKHAM,			1	12		1		244	11 56
34	D. TINKHAM, [ion Ass'n,]	4	5		14		6	2	231	37 39
35	D. TINKHAM. (In Wash. Un)	3	1	11		16	2		203	
36	D. TINKHAM,	1	3		12		1		194	7 71
37	D. TINKHAM,				7		1		188	19 09
38	D. TINKHAM,	81	5	4	4		1	3	280	24 50
39	D. TINKHAM,	1	6	1	6		4	4	272	53 78
1840	D. TINKHAM,	1	2		5		4	4	264	27 56
41	D. TINKHAM,		1	1	13		2	3	220	61 24
42	D. TINKHAM,	1			4		3	7	207	21 37
43	D. TINKHAM,	61	4	2	3		4	1	266	22 25
44	D. TINKHAM, [HAM,*]	5			19		3	2	248	25 12
45	SAMUEL POLLARD,* D. TINK-	3			69		1	1	121	14 64
46	S. POLLARD, D. TINKHAM,	2	6		5		3	1	120	35 00
47	D. TINKHAM,				8		1	3	108	32 32
48	D. TINKHAM,				6		3		99	10 78
49	D. TINKHAM,	2			6		2		93	39 12
1850	D. TINKHAM,		4		6		1	1	89	12 94
51	D. TINKHAM,		1	1	2		1		86	17 20
52	D. TINKHAM,	1			8		1	3	75	108 62
53	D. TINKHAM,				3		2	1	70	82 62

CAMBRIDGE CHURCH,† N. Y., CONSTITUTED A. D. 1843.

A. D.	PASTORS AND MINISTERS.	BAPT'D	LETT'R	RES'D	DISM'D	DEP'D	EXC'D	DIED.	TOTAL.	MONIES FOR BENEV.
1844	LEVI PARMLEE. In Wash'tn.	7	16					1	47	\$14 25
45	CHARLES O. KIMBALL. [body.		12		7			1	51	49 25
46	—No pastor,	2	6		5		1	1	52	7 31
47	WM. HARRIS,	1	4		3			2	52	5 25
48	E. W. BROWNELL,	3	2		10			2	49	12 00
49	E. W. BROWNELL,	5	2		5				51	18 36
1850	—No pastor,	2	1		7		4	1	42	3 50
51	—J. W. Grant,		1		3				40	8 20
52	A. G. BOWLES,		2		1				41	
53	A. B. STOWELL,		5		3		7		34	14 25

WILLIAMSTOWN CHURCH, MASS., CONST'D. A. D. 1794.

1795	—No pastor,								16	
96	—	2							18	
97	—No changes for years.	2						1	20	
98	—								18	
99	—								18	
1800	—No report.								18	
01	—								18	
02	DYER STARK,	7			2				27	
03	D. STARK,*								27	
04	D. STARK,*								24	
05	—No pastor,	3			2			1	24	
06	—								24	
13	—Returned to the body.								26	
14	—No pastor.	7			2				31	
15	—	6			3				34	
16	—	1							35	
17	—						2		33	
18	—				2				31	\$6 00
19	ERASTUS DOTY,	9							40	
1820	E. DOTY,	7	3		1		1	1	47	1 50
21	—No pastor,	1			1		1	1	45	94
22	—	1						1	45	
23	—							1	44	
24	—							2	39	
25	—No information for yrs.	4	2						45	
29	—In the Berkshire body.				2		1	1	43	10 02
1830	—No pastor, [the time.	1	1		2		1		43	8 14
31	WAKEMAN G. JOHNSON, half	3						2	44	10 89
32	W. G. JOHNSON, ½ the time.	16					1		58	25 02
33	W. G. JOHNSON, "	9	2				2		63	20 96
34	DAVID PEASE,	3	4		1			3	66	9 65

WILLIAMSTOWN CHURCH—CONTINUED.

A. D.	PASTORS & MINISTERS.	BAP- TIZ'D	BY LET.	RES'D	DISM'D	DROP'D	EXCI'D	DIED	TOTAL.	MONIES FOR BENEV'T.
35	D. PEASE,	10	7		2				81	13 29
36	ELNATHAN SWEET, $\frac{1}{2}$ time.			1	4		1		77	26 67
37	STEPHEN WRIGHT,	10	2		2				87	26 03
38	—No report,								80	2 75
39	PLATT BETTS,* No report,								80	
1340	P. BETTS,	7	8		1	13		3	66	10 18
41	P. BETTS, half the time.				1		1	1	63	39 32
42	E. SANDYS,	1	5						70	25 73
43	—No report,								70	7 50
44	E. DUTCHER,*		2		2				61	18 13
45	GEORGE LYLE,	12	7		6			1	73	33 52
46	G. LYLE,	5	4		3		1	3	76	24 48
47	G. LYLE,*		1		2				75	15 82
48	G. LYLE,	51	2	2	2		2		123	27 43
49	G. LYLE,		2		5		1	2	117	33 40
1850	H. D. DOOLITTLE,	2	2		8			4	109	27 69
51	H. D. DOOLITTLE,	1	6		6		1		110	42 00
52	H. D. DOOLITTLE,	1	2		11		1	2	101	128 15

FINIS.





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